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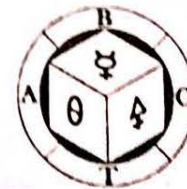
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THE ORACLE OF TAROT

IN QABALAH

Lesson No. I



BUILDERS OF THE ADYTUM



THE ORACLE OF TAROT

— A Course in Tarot Divination —
based on Qabalistic Teachings

From the work of Paul Foster Case
Revised and expanded by Ann Davies



THE ORACLE OF TAROT

Lesson One

INTRODUCTION

Tarot divination is not fortune-telling. The practice of fortune-telling is based on the false notion that human life is governed by luck, chance, fate, or obscure powers at work outside the personality. True divination rests upon the occult truth that the causes of all events in human life are really internal, proceeding from the Cause of Causes, the Universal Intelligent Energy or Life-power which is the Source, Mover and Knower behind all the phenomena of the universe.

Because this Universal Intelligent Energy is omnipresent, it must necessarily be a real Presence at any given point in space. Consequently, it must be the real Presence at the heart of every human personality. That Presence is the True Self, the real 'I AM', the concealed Divinity in the shrine of the temple of personality. This true Self is the author of all phenomena, and Its perfect knowledge includes all the details of phenomenal manifestation — past, present and future.

Ordinarily, this perfect knowledge of the True Self is hidden from us, but under certain conditions some part of it may be brought down into the personal level of awareness. The right use of Tarot provides the necessary conditions, because Tarot is a device invented by the expert psychologists of Ancient Wisdom who understood the laws whereby the Superconscious knowledge of the True Self may be utilized in order to give insight into the principles behind specific problems which confront us as we function at the self-conscious level of our waking existence.

The Tarot Keys are composed of pictorial and geometrical symbols. These symbols are the natural 'language' of the subconscious mind, — language older than any human tongue, a language from which all modes of human speech have been derived. Fundamentally we think in pictures, not in words, and this pictorial language, common to the whole human race, is the means whereby the subconscious mind may communicate to us the higher knowledge reflected from the Superconscious levels of the True Self.

As you begin to study divination, bear in mind that it is not meant to satisfy your or another's idle curiosity about the future. Take the work seriously. What you are about to learn is a method whereby you may bring to bear upon your own problems, and upon the problems of those who consult you, the light of the Superconscious knowledge which is characteristic of the mental activity of the One Life-power. To deal lightly with this is truly to profane the most sacred of mysteries, and the penalty for such profanation is inevitable. He who debases Tarot to mere fortune-telling will rob himself of whatever insight he may possess. He will deceive himself and others by false visions, and may open the door to dangerous obsession by inimical entities.

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The practice of divination in conjunction with the Qabalistic Tree of Life offers you a real opportunity to serve and will aid you to unfold intuitive powers of a high order. As you become more and more proficient, you will be called upon by persons beset by all sorts of perplexities, faced by all sorts of seeming obstacles, troubled by all sorts of appearances of inharmony. As you gain their confidence, they will tell you their inmost secrets. **NEVER ABUSE THAT CONFIDENCE.** Make it a rule not to discuss the affairs of those who consult you, not even anonymously.

Furthermore, avoid personal judgment of the lives of others, even when their views and conduct differ radically from your opinions and standards. Remember that every condemnatory judgment is evidence that he who makes it is himself more or less in the dark. To divine well you must be in sympathetic rapport with those who consult you, and there can be no sympathy where there is condemnation.

Besides the 22 major trumps which you have studied in earlier courses, there are 56 minor trumps similar to ordinary playing-cards, which are derived from the Tarot. The minor trumps comprise ten spot-cards numbered from Ace to 10, arranged in four suits, which are: **WANDS** (clubs); **CUPS** (hearts); **SWORDS** (spades); **PENTACLES** (diamonds). In addition to these numbered cards, each suit includes four court-cards: King; Queen; Knight; Page.

Kings represent the Spiritual Body or Spirit; Queens are symbols of Soul or Mental Body; Knights correspond to the Astral Body and Vital Soul; Pages represent the Physical Body. These are their more general meanings. Subsequent lessons will give more details about the separate cards of each suit as they relate to Qabalah and Esoteric Astrology.

The general divinatory meaning of the four suits of minor trumps is as follows:

WANDS — Fire ————— ATZILUTH

Yod

Will, enterprise; the energies of the spiritual plane or archetypal world (Plato's world of ideas); the element of **FIRE**; the fixed zodiacal sign of fire, Leo, Lion; Yod of Yod Heh Vav Heh; Chokmah, Root of Fire.

CUPS — Water ————— BRIAH

Heh

Imagination, hopes, wishes; emotional activities; the states and forces of the Mental Plane, the creative world in which mental patterns are formulated; the element **WATER**; the fixed zodiacal water sign, Scorpio, Eagle; first Heh of Yod Heh Vav Heh; Binah, Root of Water.

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SWORDS — Air — YETZIRAH

Vav Action, and therefore conflict of forces; the states and activities of the astral plane; the formative world of unseen forces which build the conditions of the physical plane; the element AIR; fixed air sign Aquarius, Man; Vav of Yod Heh Vav Heh; Tiphareth, Air.

PENTACLES — Earth — ASSIAH

Heh Things, possessions; the concrete objects and bodies of the physical plane; the objectification of the energies and forces of the higher worlds or planes represented by Wands, Cups and Swords; the element EARTH; fixed earth sign Taurus, Bull; final Heh of Yod Heh Vav Heh; Malkuth, Earth.

Besides becoming familiar with these attributions of the minor trumps to the Four Worlds and elements, it is well to learn the following attributions to the major trumps by heart if you have not already done so:

<u>Tarot Key</u>	<u>Zodiacal Attribution</u>	<u>Name of Hebrew Letter</u>	<u>English Equivalent</u>
0 - The Fool	Uranus, Air	Aleph	(A)
1 - The Magician	Mercury	Beth	(B)
2 - High Priestess	Moon	Gimel	(G)
3 - The Empress	Venus	Daleth	(D)
4 - The Emperor	Aries	Heh	(H)
5 - The Hierophant	Taurus	Vau	(V)
6 - The Lovers	Gemini	Zain	(Z)
7 - The Chariot	Cancer	Cheth	(Ch)
8 - Strength	Leo	Teth	(T)
9 - The Hermit	Virgo	Yod	(I)
10 - Wheel of Fortune	Jupiter	Kaph	(K)
11 - Justice	Libra	Lamed	(L)
12 - The Hanged Man	Neptune, Water	Mem	(M)
13 - Death	Scorpio	Nun	(N)
14 - Temperance	Sagittarius	Samekh	(S)
15 - The Devil	Capricorn	Ayin	(O)
16 - The Tower	Mars	Peh	(P)
17 - The Star	Aquarius	Tzaddi	(Tz)
18 - The Moon	Pisces	Qoph	(Q)
19 - The Sun	Sun	Resh	(R)
20 - Judgement	Pluto, Fire	Shin	(Sh)
21 - The World	Saturn, Earth	Tau	(Th)

Learn these attributions by heart so thoroughly that you can recall them without the least effort.

Remember always that in all divinatory practices you invoke the

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Highest Forces. You are, in a sense, becoming a channel for the Hierophant, Divine Intuition. In laying out the Tarot for interpretation, as you will be instructed to do after you have become familiar with the minor trumps, remember that this is a form of meditation. The way in which the Keys are placed will give you insight into ways and means to live a more abundant life and divulge secrets which will lead you toward your goal of becoming perfected instruments for the One Life.

Using Tarot for this type of divination will never debase its true purpose. If you find that you are called to help others through this method, remember that though we do give specific divinatory meanings related to each Key for your better understanding, it is best always to advise others in the principles which appear to be behind their problems and desires. In this way they are given insight which they can then apply to their specific problems. Giving detailed advice is never the best way.

Because you are all advanced students with long years of study behind you in Tarot, Qabalah, Alchemy and Esoteric Astrology, we are certain that you will be able to grasp the inner import of this most recondite of Tarot Study. It is based on the combined attributions of the Tree of Life and Astrology to the minor trumps. You have already had much study in the major trumps and in Qabalah. Now all this knowledge will be synthesized and brought into practical use in this more intricate form of meditation. You are now at a point in your studies where you have probably become proficient in grasping wide horizons of meanings in one small symbol. This is an essential background for the study which is ahead of you. ##

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Lesson Two

THE FOUR WORLDS

Before we begin our study of specific Keys of the minor trumps we need to understand the Qabalistic doctrine of the Four Worlds because the minor trumps are intimately related to this four-fold division. The four worlds or planes of activity should be thought of as four related modes of the existence of the One Power. To give an analogy, let us take water. Below 32° water is a solid. Between freezing and boiling it is a liquid. Above boiling it is a gas. All these are made up of identical molecules which in turn are composed of atoms and electrons (of which all things are composed). Ice corresponds to Assiah; the fluid state to Yetzirah; steam to Briah; and the electronic state to Atziluth.

The universe is mental. The world and all it contains is thought into being by the Universal Mind. Kether in Atziluth, the Ace of Wands, is therefore the primary condensation of what might be called the idea of Limitless Light into the idea of whirling motion at a point. Kether in Briah is a more definite thought of the same thing. Kether in Yetzirah is an actual center of vortical motion in the plane of superphysical activity, the astral or etheric plane. Kether in Assiah is a condensation of physical radiant energy at a point which may be as tiny as the focal center of an atom or as large as the central sun of a world system many times greater than our own. For us on earth our day star is the Kether of this world system.

In every human personality the Kether point in Atziluth is the presence in that personality of the Universal Self, designated by the term יְחִידָה, Yekhidah, the Indivisible. This Universal Self is omnipresent and is therefore centered everywhere. The Kether point in Briah, for human beings, is what theosophists call the 'seed atom', continuing throughout a whole series of incarnations. In Yetzirah the Kether point in us is what Yogis call the Sahasrara Chakra, the thousand petalled Lotus which is outside the physical body but within the etheric astral vehicle surrounding the physical body. It is a focus of the most intense vortical motion. The pineal gland, which some confuse with the Sahasrara Chakra, is our point of physical contact with the higher aspects of Kether or Yekhidah in relation to human personality. This third eye, for most human beings, is a rudimentary organ and not yet evolved so as to bring the personality into conscious contact with superphysical levels of being. This gland corresponds to Kether in Assiah, microcosmically, and like all other aspects of Kether, it is a focal point wherein is concentrated a whirling vortex of radiant energy.

In earlier lessons you were told that the instruments of ceremonial magic on the table of the Magician, Tarot Key No. 1, corresponded to the four elements and to the four worlds. The wand with a spear-like head is a symbol of will and of the element of fire. A spear-head is a symbol of concentration and it suggests acuteness of power to

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penetrate, perception, insight, accurate estimate of values, etc. The Magician's cup is a symbol of imagination and the power of desire to create mental images. Thus it is related to Briah. The sword is a symbol of power, separation and conflict correlated with Yetzirah. The coin is a symbol of manifest form and Assiah, the physical plane. The four suits of Tarot also correspond to the Power of the Word יהוה, Yod Heh Vav Heh. According to occult doctrine, words embody a subtle force not recognized by the uninitiated. Certain words and special combinations of sounds and ideas are utilized to produce extraordinary results in transmutation. They must, however, be correctly pronounced and intoned.

The four suits further represent four aspects of a single reality. Self-consciousness utilizes these four aspects to adapt to its needs the forms and conditions of human experience. In ancient occultism these aspects were designated by the elements fire, water, air and earth. In modern parlance they are known as radiant energy, fluids, gases and solids. They are the forms taken by the Word.

In Tarot Key 10, the Wheel of Fortune, the center of the wheel corresponds to the Archetypal world. It is the first unity whence all motion originates. Archetypal is the world in which all the potencies of manifestation, however extensive that manifestation may be, are concentrated into a single point. Microcosmically it is the central point of human consciousness. The smallest circle in Key 10 stands for Briah, the Creative world or mental plane. The second circle from the Central point, in which are placed the alchemical symbols, corresponds to the Yetziratic World. The outer circle symbolizes the world of Assiah. The fact that letters are placed in this outermost circle signifies that the active manifestation of the WORD is in the material world or World of Action. The division of the smallest circle (Briah) in segments of 45 degrees suggests the Hebrew noun Adam, the generic name for humanity. This intimates that the essential spiritual being, or quintessence, is the same Life-power which is the spirit of humanity.

The field wherein man may apply the power of the Central Spirit is in the Yetziratic world of formation. He does this by combining the three alchemical principles of the Great Work which dissolve all seeming obstacles by the 'philosophical Mercury'. This is the right knowledge of true comprehension suggested by the letter name Kaph, printed on Key 10. Dissolution makes available the various energies locked up in form. In the world of Yetzirah, psychologically, the Astral Light, the fluidic substance of consciousness, is the basis of telepathic rapport between all beings. We are all influenced by others through this fluidic substance of consciousness that permeates all of life. We emanate out to others our deepest subconscious attitudes and emotions and in turn are affected by the attitudes and emotions of others. The work of aspiration on the Path does not change this eternal contact with all of life, but it does make us ever more aware of this fluidic substance. We become able to distinguish between the emotions and feelings that come to us from others, or from the mass consciousness level,

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and those that are more basically from our own inlet of subconsciousness.

This interpermeating essence is the actual substance of form. That is why our emotions and attitudes are the basis of the world we find ourselves in. The suit of Swords, which corresponds to the world of Yetzirah, has many symbols that are considered more or less inimical or adverse. At this stage of evolution the undercurrents of emotions and thought patterns that permeate the subconscious levels of life are filled with chaotic, unbalanced emotions and unresolved complexes, and thus are the basis of most of our personality problems. However, from this same level or plane we make our contacts with the higher intuitional levels. It is on this plane that we do our magic, releasing the energies locked up in these outworn or limiting forms and then re-integrating the force into habit and thought patterns that can bring us a more abundant life. All released force, once resolved, goes back to the abstract level of Atziluth, but the circle of force that we as individual centers of God have become able to control remains at our disposal to re-assemble through the worlds into the manifest of Assiah, where the new patterns may be tested and tried and their essences become part of our eternal equipment for future use.

Notice in Key 10 that the letters are placed in the outermost circle. The material world is really the plane of the uttered WORD of the indwelling spirit. All cycles of material manifestation are cycles in the orderly expression of the One Power, and this One Power is identical with the innermost spirit of man. All these worlds or planes of activity are part of your make-up. Seek the relationships between the cosmic cycles of activity and your personal actions. Every physical form is some special shape assumed by the electrical energy which pervades the atmosphere. The circulation of this energy produces whatever there is. A physical form may be thought of as being a condensation of the electro-magnetic 'rain' which is the root-matter pervading all space and veiling the fiery energy of the One Force. This root matter with its interior fire is the 'water' of the alchemists.

Kether in Atziluth has no form; that is why it is described as pure white brilliance. This gives the hint that it is of our cosmos but not restricted by it. The innermost spiritual essence of anything, whether man or world or tree, is never in actual manifestation or form. This essence exists within, as the basis, root, spring, initiator of that entity. Atziluth is called the world of emanations. Thus this world relates to the highest spiritual essence behind all manifest beings. It represents the abstract root of any type of consciousness under surveillance; the IDEA, the Will-force inherent in it. Thus the highest God names are assigned to the Sephiroth in Atziluth.

In Briah the One-power works through the archangelic forces; therefore the archangelic names associated with the Sephiroth are found here. In Yetzirah the One-power works through the heads of the angelic orders, and in Assiah this same One finds expression through

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the Inner Holy Planets and the signs of the zodiac.

The Divine Names associated with the Sephiroth in the Archetypal world are vibratory formulas and give a key to the aspect of the One Force which each Sephirah represents. In the Creative World of Briah, to which our color scale of the Tree of Life (Queen Scale) is assigned, the archangelic beings are held to be the creative forces which specialize Atziluthic, abstract will-ideas into more specific creative imagery. In Yetzirah, the angelic forces or heads of the elemental beings command the elementals in the still more specific Work of Formation, giving pattern to the creative imagery from the Briatic world above. In Assiah, the actual manifestation of the will-ideas, begun in Atziluth, is found.

The Four Worlds are also assigned to the Tetragrammaton (יהוה). This fourfold classification includes within itself all other fourfold classifications. Besides the four worlds of the Qabalists and the four suits of Tarot, there are the four triplicities of the zodiac, the four elemental states of matter, the four types of elemental beings, and the four creatures in the vision of Ezekiel. Without the Qabalistic key these fourfold systems are mostly unintelligible and Tarot divination becomes debased superstition and fortune telling.

Remember then, Atziluth is the plane of pure Deity. It is under the presidency of the Yod of the Tetragrammaton. Thus in any other fourfold system, that which correlates with Yod will also have an affinity for the Atziluthic or purely abstract aspect of that force or subject. Knowing the element to which a symbol is assigned, for instance, gives a key to its astrological, alchemical, Sephirotic and planetary associations.

To shed further light on the doctrine of the Four Worlds, let us consider Chokmah in each of these planes. As you have learned from earlier lessons, Chokmah is said to be the Sphere of the Zodiac or the Sphere of the Fixed Stars. The Hebrew word used in connection with this is Masloth מַסְלוֹת, literally "highways". This word refers to the order and arrangement of the constellations (and remember that the stars in these constellations are suns, not planets). In one sense Masloth represents what in the New Testament is called the "Kingdom of Heaven" or "Kingdom of the Skies".

Essentially then, in Atziluth, the Archetypal world, this Kingdom of the Skies would be the Universal Mind's idea of the celestial order. This abstract idea is condensed through the other worlds. In Briah it would be more specific imagery of this idea. In Yetzirah there would be the beginning of etheric form and finally in Assiah the actual presence of the physical constellations in the sky. In organic life, that is microcosmically, this idea of whirling force associated with Chokmah as the sphere of the zodiac becomes Chaiah חַיָּה, the life-force in living beings. This positive masculine force would be dynamic energy in Atziluth, the reflection of Kether. In Briah this life-force would suggest its opposite, Binah, and would express as the

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life-giving masculine polarity in relation to the feminine form giving polarity of Binah. One can scarcely be thought of without intimating and bringing to mind the other. In Briah it would thus encompass the love force of unity between the sexes. In Yetzirah it would express as the masculine aspect of magnetism in the pair of opposites Chokmah and Binah. In Assiah it would refer to the masculine projective energy in the actual act of creation. Notice on the Tree of Life that the Path of Daleth on the Tree is symbolized by the Empress, Key 3, who is crowned with twelve stars symbolizing the fact that concealed within her is the paternal power of Chokmah. This Path activates the fruitfulness of Binah and makes her the bright, fruitful mother, Aima, through the male potency of Chokmah.

These powers of Chokmah, as with all the powers described on the Tree of Life, in all four worlds are powers resident in man. You are a center of expression for the Primal Will, for the One Self. Your whole personality on all planes is a vehicle for, and an expression of, the cosmic order. The wisdom which continually creates the universe has its abode in you. This abiding presence of the Origin of All is the scientific basis for all the works of power, for all the operations of the Magic of Light, which are the prerogatives of the truly wise. ##

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Lesson Three

THE ACE OF WANDS

Accompanying this lesson we have included the coloring instructions for the suit of Wands. During the next several lessons be prepared to color this suit in its entirety.

The Ace, being the number one, incorporates within its meanings those ideas connected with this number and with Kether, the Crown, the first Sephirah. Wands symbolize the archetypal world of principles and pure or abstract ideas. In the archetypal plane are the root notions inherent in the innermost nature of the Universal Conscious Energy. From these ideas are derived all actual forms of manifestation.

The number one is further a symbol of intention, a quest for ideas. Psychologically, the act of mental intention, before any specific ideas have become related to it, is connected with the Ace of Wands. Mental intention puts us in touch with an extra personal source of power. It raises the potential of our mental energy. From oft repeated acts of intention our powers are increased. When we use this power-generating function of intention we look within at ourselves, and the idea we select as a result of this is an idea of some power we find within. It is the notion that we can DO something. It is the perception of some ability resident in that center of being we designate by the pronoun "I".

Essentially, then, intention is self-contemplation and leads to our recognition of powers inherent in the Central Self. This is connected with the primary activity of the Life-power — a spiral motion directed toward an inner center designated Qabalistically as the "Beginning of the Whirlings". It is a point around which there is rotary movement producing another spiral directed away from the inner center. The spiral directed away from the center would correlate with attention. Thus both intention and attention, our basic thought activities, are expressions of an actual force. The scientific name for this force is radiant energy. In occult philosophy it is called "fire", the element to which the suit of Wands is attributed. At the outset of any act of manifestation, universal or personal, it must begin with an act of intention, or a turning toward a point within to begin. From this simple beginning, symbolized by the Ace of Wands, originate all things that later become manifest.

The number one represents First Principle, the ruling principle. It designates the Inner Center whose potencies we discover every time we formulate a definite intention. To formulate an intention, which is an act of will correlating with the Atziluthic plane, is to discover a power already resident in the Central Self. It is a focal point of all powers known to us; it is also a focal point of all powers known to past civilizations but forgotten by all but highly advanced human beings; finally it is a focal point of yet undiscovered powers except by those who are far advanced in the evolutionary cycle.

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The Ace of Wands correlates in the grades of spiritual unfoldment outlined in the Western Tradition with the highest receptivity to Kether. This grade is called Ipsissimus, or "He who is most himself", and indicates conscious receptivity to יחידה, Yekhidah, 37, the Only One. Yekhidah is the Cosmic Logos, as the Solar Logos or Christos is the Logos of our system of planets revolving around the sun. Yekhidah is the Supreme Head of the universal system designated by the term ראשית הנללים, Rashith Ha-Galgalim, "Head (or beginning) of the Whirlings".

The grade of Ipsissimus is that of Head of the True and Invisible Rosicrucian Order. This is not, as you have learned in earlier lessons, merely a human society. It is the cosmic order Jesus had in mind when He spoke of the Kingdom of God. Among beings incarnate on any planet, the post of Ipsissimus is held by that one of the true Magi who has attained to the most perfect identification with the Central Self. No man is appointed or elected to this position. He simply is. His inner attainment is what makes him Ipsissimus.

The principle behind this can be seen in group efforts everywhere. The dominant center of any group is the person having the deepest self-realization. His thoughts dominate the minds of the rest of the group, though he may say and do very little. He who is truly most self-possessed, that is possessed by the SELF, rules others. In his thought there is a clarity and a strength which impose themselves by induction on the minds of other members of the group.

He who has attained to the level of Ipsissimus in Atziluth has correlated his personal interpretations of Reality with the projections of self-realization which Yekhidah sends forth. He truly has no will but to do the will of the ONE. His volition is one with the Originating Will of the universe and he shares that Will's mastery over all conditions.

The Divine Name attributed to Kether is אהיה, Eheyeh, Existence, Being, often translated "I Am". It is the number 21, which is also the number of כסף, Khesev, Vision, Form, Appearance. In relation to Kether and Atziluth it intimates that what appears, however illusory the appearance may be and however men may misinterpret it, is actually a manifestation of the real presence of the Originating Principle seated in Kether. 21 is also the number of the Divine Name יהו, Yeho. This name is connected with the six directions of space sealed by six permutations of its three letters. In Latin, Cabala Simplex 21 is the number of *in*, a preposition signifying active movement toward a center within. This refers to Kether as the initial concentration of Limitless Light into a small point. It is a movement toward a center within the boundless expanse of Pure Being. The whole field of cosmic manifestation is held to be within that expanse. Consequently, any point in space may be identified as that inner center. Hence the point within one's life to which he refers when he says "I" must be identical with the Central Reality of the universe, Yekhidah.

The Ace of Wands, because it combines the initiative qualities attributed to Kether with the abstract principles of the Atziluthic world,

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symbolizes the initial impulse or movement at the outset of any cycle of activity; the beginning of some phase of manifested power. All the words you have come to associate with Kether are connected with this Key: the Primal Will, initiation, unity, singleness, inception, prelude, opening, threshold, concentration, indivisible unity. Geometrically, the point represented by the number one is said to be the beginning of all measurement. The first principle of the hidden wisdom is the beginning of reckoning.

On the archetypal plane are the root notions inherent in the innermost nature of the Universal Conscious Energy. From these ideas are derived all actual forms of manifestation. For example, the pure idea of a chair is the idea of the human body in a sitting position. In that idea, as in all others, is embodied a volition — the will to sit. This will to sit is the single root notion behind all possible chair forms that ever have been, are now, or ever shall be. Thus the archetypal world is seen to be the world of will ideas. Fire, attributed to Wands, is the undifferentiated power of the One Force, first concentrated in Kether from behind the three veils of the Absolute. Thus the first concentration of the unmanifest potencies of the Ain Suph Aur are in the Kether of Atziluth or the Ace of Wands.

The Wand itself resembles the number one, and both are phallic symbols. The Ace, or one, represents the initiation of the creative process on all planes. Psychologically, in human personality the creative process is begun by self-consciousness which initiates creativity by formulating premises or seed ideas. These seed ideas are accepted as suggestions and elaborated deductively by our subconscious processes. They result in modifications of mental and emotional attitudes and also bring about definite changes of bodily function and structure. The beginning of the creative process, then, is the concentration of the Life-power at a center and its expression through that center. The sun of our solar system is such a center. Personality is also such a center. Through personality the Real Self or One Creative Energy expresses in infinite variety.

A wand is a symbol of magic as well as of creative power. Magic is associated with Hermes and Mercury, both of whom presided over magic in mythology. Mercury was also the messenger of the gods and in this capacity served to transmit or express the wisdom and power of the gods. Such, indeed, is the office of human personality. The fundamental magical practice is concentration of one-pointed attention to some selected area of one's environment. Always remember that concentration is the collection at a center or focus (Kether) of units of power (fire, wands). These are always units of the Life-power. You do not concentrate attention. Attention (evolution) is the means that enables you to concentrate units of mental force, Intention (involution), which in turn initiates a new cycle of attention or evolution.

Remind yourself often, then, that any act of intention is a concentration of real force. Self-consciousness effects transformations in the manifest world because something works through it. Magic is

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the science of Initiation, of beginning a new phase of manifestation. An Initiator is one who has mastered this hidden science of causes. He knows how to direct the Universal Creative Force (Wands, fire) so as to bring about, by methods which seem miraculous to those who do not know the secret, the full realization and physical embodiment of the ideas, aims and purposes expressed initially by his acts of mental intention.

The act of establishing contact with superconsciousness is the highest and the most potent use of self-conscious awareness. The Ace of Wands symbolizes this establishment of contact with superconsciousness. The Wand, as we have said, is always a phallic symbol. It represents the concentrated purified nerve force used in occult magic. The ignorant waste this force in uncontrolled gratification of sex desire. Their lack of control is due to a want of knowledge. To master and direct this force is the basis of all magical practices. Success in magic depends upon our conscious recognition of the truth that the force we concentrate comes down to us from superconscious levels. The energy which man uses to control his own elemental nature and the elemental level of nature is derived from the superconscious plane above.

Over the Wand in the Ace of Wands is a triangle composed of ten Yods. The letter Yod is a component part of every other letter in the Hebrew alphabet. It is a symbol of the spiritual energy which is present in all forms of the Life-power's activities. It is another symbol for the same force that we have correlated with fire and the suit of Wands. The triangle is composed of ten Yods, showing that this energy is the basis of Malkuth, the physical plane.

A hand is grasping the red wand of fire in this Key. Yod, as you will recall, means the hand of man. This is directly connected with the ancient doctrine that, "The primary and fundamental Reality of the universe is identical with the power expressed in the handiwork of human beings." The upper point of the Yod represents the Primal Will in Kether. This intimates that all mental activity is derived directly from the essential Will of the One Identity. The mental activity of the Primal Will, Kether, expands into the Life-force. The body of the Yod is thus assigned to Chokmah correlated with Chaiah חיה, the Life-force of all beings. This Life-force is fiery, as the shape of the letter suggests. The hand holding the wand is a striking symbol of that whereby the human mind makes contact with the superconscious plane above. The white spearhead at the top of the wand symbolizes the bringing down of spiritual forces from superconscious levels and using them in balanced relationship with the subconscious powers below, symbolized by the black spearhead turned downward. This arrangement shows the balance of forces that must be effected in personality before we can wield the powers of control and dominion that are our divine birthright.

Astrologically, the Ace of Wands governs the quarter of the heavens from the beginning of Aries to the end of Gemini, which is the time period from March 21 to June 21 inclusive. This correlation

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gives the Ace of Wands an affinity for the signs Aries, Taurus and Gemini and would correspond to their combined attributions. This would be true especially in the sense that these three signs initiate the zodiac and correspond to bodily areas in the upper part of the body where the higher centers are located.

MEDITATION

We will begin our meditational practices this week. In conjunction with the Ace of Wands use Key 4, Key 5 and Key 6, which relate to the first quarter of the zodiac. Have the Color Cards associated with them ready too (red, red-orange, orange). Begin this practice by intoning the Divine Name, E H I H, Eh-hay-eh, associated with Kether. Intone it to the sequence of notes E - C - F - C. These are the correct notes for this Divine Name. Image yourself being permeated by the brilliant white light of Kether as it streams through your aura and your body. It is a force of wholeness, a force of completeness. Feel yourself as one with the one I AM, the Yekhidah of Kether.

After intoning the Divine Name, proceed with the other Keys. All Wands are related to the color red, so you will use this color in all the Tableaus associated with Wands. Intone the note C to Ee - Ah - Oh as in the Color and Sound course. Meditate on the Ace of Wands and Key 4. Proceed to Key 5 and red-orange, then Key 6 and orange, meditating on each Key of the Tableau.

All these Keys are related to the initiating activity of Kether on the plane of Will-ideas. Use this Tableau in connection with the Tree of Life to help stimulate ideas and seed thoughts in your mind. It will help tune you in to universal principles that can be developed into new creations for manifestation. Be sure to take notes as you proceed with the meditation.

KEY DIVINATORY MEANINGS

In Tarot Divination the Ace of Wands has these key meanings: natural as opposed to invoked force; strength; force; vigor; vitality; particularly the force of concentrated will; the principle of beginning; initiation or inception of any enterprise or activity; concentration of power; involution of force.

KEY WORD

Initiative.

##

Attached: Chart of Suit of Wands Coloring Instructions

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SUIT OF WANDS COLORING INSTRUCTIONS

ACE OF WANDS

RED - Yods.

" - Wand (except the two ends, which are left as they are.
This will be the case with all wands).

FLESH COLOR - Hand.

LIGHT GREY & WHITE - Clouds.

UNCOLORED - Do not paint the background.

WAND KEYS NO. 2 THROUGH 10

RED - Wand (same as on Ace).

UNCOLORED - Do not paint background.

KING OF WANDS

RED - Wand (as before).

" - Mantle or cape (a deep red).

" - Lining of cape.

" - Skirt or robe (a light red).

GOLD - Crown (color jewels red, blue, amber, green, etc.).

BROWN - Hair.

FLESH COLOR - Hands and face.

BROWNISH GREEN - Ground.

PALE VIOLET - Hills.

LIGHT BLUE - Sky.

QUEEN OF WANDS

RED - Wand.

" - Cape (deep red).

" - Tapestry (deep red - do not paint lions in design).

" - Skirt (light red).

GOLD - Lions in tapestry.

" - Crown (color jewels as before).

YELLOWISH BROWN - Throne.

FLESH COLOR - Hands and face.

BROWNISH GREEN - Ground and hills in foreground.

GREEN - Leaves on sunflower.

ORANGE - Petals of sunflower (paint center brown).

PALE VIOLET - Mountains in background.

PALE BLUE - Sky.

KNIGHT OF WANDS

RED - Wand (as before).

" - Bridle and trappings on horse.

" - Plume on helmet.

" - Roofs on castle.

REDDISH BROWN - Horse.

STEEL - Knight's armour (to make steel, mix blue with silver).

LIGHT YELLOWISH BROWN - Road.

GREEN - Grass.

LIGHT BLUE - Sky.

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WANDS COLORING INSTRUCTIONS (Cont.)

PAGE OF WANDS

RED - Overblouse and shoes and hat (deep red).

" - Wand (as before)

" - Tight sleeves and hose (light red).

GREEN - Grass and trees.

PALE VIOLET - Hills.

LIGHT BLUE - Sky.

LIGHT YELLOW-BROWN - Path.

TAN, LEATHER COLOR - Belt and dagger (this is a darker yellow-brown; leave crystal top of dagger unpainted).

LIGHT BROWN - Hair.

THE ORACLE OF TAROT

Lesson Four

THE TWO OF WANDS

The Two of Wands, which shows two red wands in balanced parallel position, is the Tarot Key that symbolizes the power of Chokmah in the archetypal world of Atziluth. In our Tree of Life lessons, Chokmah is said to be the mirror of Kether; to be the Life-power's eternal awareness of Itself. Because of this mirroring, Chokmah is feminine in relation to Kether only. This, you will remember, is true of all the Sephiroth. They are positive, or outflowing, relative to the Sephirah below them, but negative or receptive in relation to those above.

Chokmah, Wisdom, as the reflection of the perfect self-consciousness of the I AM, is the mirror wherein the I AM sees Itself and Its potencies. In human personality it is the aspect of the Universal Consciousness that manifests as grasp of the inner principles of the nature of the One Conscious Energy. Chokmah is the Life-power's knowledge of Its own nature and powers. In Atziluth this would be the principle which manifests as wisdom. We see then that wisdom, in its most abstract sense, is an intuitive awareness in all of us of the inner potencies and tendencies that we can express. Creation is a continuous process, and the Two of Wands is a symbol of the root-ideas, the root-perceptions, of creative potencies prior to any actual creation. It is knowledge of the infinite possibilities of manifestation. It is a super-conscious awareness from the human point of view that transcends any human mental state. Yet, it has a correlation in human consciousness and a correlation in nature. Always remember that we can best understand 'that which is above' by 'that which is below' and 'that which is below' by 'that which is above'.

Psychologically the Two of Wands represents that subtle, invisible urge toward creation, the awareness that we have the power to initiate creation. It is a positive masculine drive to new innovations. In the 'that which is below' it correlates with the masculine creative urge — the irresistible masculine drive to union with the formative feminine principle.

Chokmah, being the body of the letter Yod in the formula I H V H, of which Kether is the upper point, is the initial active point of self-manifestation expanded into the powers of conscious life. It is the beginning of all cycles of creation great and small. In organic life it is the masculine potency which initiates a new cycle of manifestation, either mental, as the self-conscious drive to initiate a new concept, or physical, the active masculine dynamic drive to initiate a new life.

The world of Atziluth is the seat of the divine levels of the universe, the world in which the Sephiroth are associated with the highest, innermost levels of power. Thus it is in this world that the Divine Names of each of the Sephiroth are found. The Divine Name in Chokmah is יהוה, I H V H, or יה, I H, Yah, the shorter form of I H V H. The initial letter of I H is Yod, a masculine symbol, and thus it is related to ideas of

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procreation and initiation of reproductive processes. These aspects of the One Power imply a feminine power of the same quality, whereby what is initiated by the masculine force may be completed. Thus the second letter of I H is Heh, which we have learned to associate with Binah, the Great Mother of all Creation.

As the sphere of the zodiac מלכות, masloth, highways, Chokmah is correlated with the order and arrangement of the constellations. The constellations are made up of suns, not planets. Thus Chokmah is the universal life-giving principle just as, on a lesser scale, the sun of our planetary system is the life-giving source. Our sun is 'one with the Father', or one with the force that sets the pattern of order for the entire universe.

The Two of Wands, as Chokmah in Atziluth, is the will force, the abstract idea of the celestial order. As it condenses through the three worlds below it becomes the actual presence of the constellations in the sky. That would be in the Chokmah of Assiah or Two of Pentacles.

In organic life, this whirling force, inherent in the order of the constellations, becomes חַיָּה, Chaiah, the life force. This is a conscious, vital, life-giving potency. It is the masculine dynamic energy that is the basis of physical procreation. In Atziluth it is the Fire, the irresistible urge in us of the Universal Will. All our drives to understand, all our yearning to comprehend the underlying forces of existence, are rooted in this drive to establish order out of chaos, rooted in the Chokmah, or Wisdom, of Atziluth. Wisdom is a drive to order, and it necessitates a union with Binah, Understanding, the feminine principle of Creation. In order to perceive this order of the universe, there must be a restriction or concentration of the free dynamic masculine energy of Chokmah. Thus Chokmah must unite with Binah through the Path of Daleth, Imagination, in order to have any form of which to be aware. In order to awaken to the true nature of the human ego, the initial Will-to-Wisdom in the Chokmah of Atziluth must unite with the relative restrictions of Binah, the first Sephirah of restriction and the sphere of Saturn. When we are able to perceive the significance of the order of the heavens and relate this order to our own conscious powers, we are on the path to comprehension of the true nature of the human ego. Always remember that the powers attributed to any of the Sephiroth are powers resident in you.

In the Rosicrucian Order, the highest manifestation of the grade corresponding to Chokmah is symbolized by the Two of Wands. This grade is called Magus, or Magician. A perfected Magus, corresponding to this grade in Atziluth, has overcome the influence of all pairs of opposites, and because he is free from this influence there is a perfect balance between self-consciousness and subconsciousness in his personality. Thus he is able to be continuously receptive to Superconscious levels. A Magus is a man of discrimination and his freedom is a direct consequence of his ability to make keen distinctions between all positives and negatives. It is thus by discerning subtle distinctions between all opposites that a Magus is able to combine them, neutralize them and transcend them.

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The consciousness of a Magus is one with the Life force, Chaiah, the vital principle resident in all forms throughout the universe, and he is perfectly attuned to the order of its operation. He lives a life adjusted to the ebb and flow of the tides of cosmic influence. Such a person is truly 'more than man'. His illumination comes about through subtle chemical and psychical transformations within his organism. Our emergence from the state of natural humanity to that of 'more than man' is a definitely physiological adaptation that attunes our physical bodies to a balanced receptivity to all the forces in the universe. We can form only a vague conception of such a human consciousness. Yet this is not an idealized picture of what man may some day become. It is actually an outline of the real Man in every human being. This inner principle of humanity is the true Magus. He lives now in all of us.

A Magus 'reposes in the quietude of eternal thought' because all sense of personal action is completely extinguished. His words and works are magical because they are the words and works of the One Self. He is thus one who sees things as they are, and his vision has power. The Magic of Light is practical application of the Science of Reality. A Magus is no mountebank, or producer of illusions. He has mastered sensation and perfected himself in the power of the WORD so that he transmits from higher planes to lower the truth of Reality as opposed to the lie of appearances. A Magus consciously does 'nothing of himself'. He is an embodiment of the Will of God.

The order of the constellations attributed to Chokmah intimates that in order to partake of the Divine Wisdom inherent in the Chokmah of Atziluth, we must strive for a balanced, co-ordinated working of all the celestial forces that flow through us. Two, itself, implies harmony and balance, as does the order of the constellations. Two also intimates union of opposite forces, and as we have seen in I H, the contrasting feminine force of Binah is symbolized. Without Binah the drive to Wisdom of Chokmah would be sterile. There must be a contrasting or reflecting force in order to make Wisdom perceivable.

From Chokmah, as the head of the Pillar of Mercy, flow all the life-giving masculine potencies. In Atziluth this is the eternal outpouring of the radiant energy that forever holds the will to manifest in its masculine drive. All Tarot Keys in the suit of Wands hold this initiative function to some extent. This Will to express, in Atziluth is yet without specific form. It is the world of principles and can always be related down through the lower worlds to more specific examples of the basic principle. Thus the Two of Wands is the principle of dynamic masculine energy; the principle of life-giving forces; the irresistible urge to express and create in all areas of existence and on all planes.

Dynamic force cannot be expressed except as an eternal outpouring into free space unless it has something to express towards. Thus its first expression is a mirroring of its potencies and always implies the correlated Binah force of restriction. There can be no Wisdom, no expression of this dynamic drive without a limiting of its powers. The Two of Wands is thus a harmonious Key showing the reflection of the potencies of the One to Itself, which is the basis of Wis-

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dom. The fire of Atziluth is the first outpouring from behind the veils of the No-Thing. It is the source of all form and the concentration of this force is the involution. There is a natural correlation between the element of fire assigned to Atziluth and Chokmah because Chokmah is said to be the Root of Fire.

Astrologically the Two of Wands correlates with the first decanate of Aries, time period March 21 to March 30. Aries is a dynamic cardinal fire sign, and the first decanate has a double emphasis on Mars. This ties in with the projective masculine outpouring of Chokmah. Mars is the astrological representative of the driving force behind all successful activity; it symbolizes the propulsive energy which drives our desires into manifestation. In the Two of Wands, this drive is in its freest expression in the realm associated with fire or the radiant energy of the constellations. The whole universe flows through us, and the stuff from which our bodies are made is structurally a miniature copy of the stars in the heavens. This fiery energy is the basis of our existence as human personalities. The particular form of it which holds greatest possibilities for us is its expression as the sexual drive to unity. Mars is one symbol of this drive.

Through this astrological assignment the Two of Wands is associated with Key 4 of Tarot. Reason and vision are portrayed by Key 4. True vision and right reasoning are the fruit of our ability to reduce all problems and incidents to first principle. The higher vision includes insight into the powers of man, as well as accurate observation of the physical conditions which surround us. Such insight makes it evident that when we watch a train of events as it occurs in nature, our watchfulness is rewarded by rational perception of the law or principle at work in the train of events we have observed. Reason, eye of the mind, sees this law or principle, and sooner or later the vision of principle stirs up inventive power. Then through the combination of invention and reason new trains of events are set in motion, new forms are produced, new conditions manifest. By obeying the law which makes a stone thrown into the air fall to the ground, man makes airplanes which have added another dimension to his journeyings.

MEDITATION

For your meditation this week, have ready the Two of Wands, Key 4 and Key 16, and the red color card. Begin your meditation by intoning the Divine Name Yod-Heh-Vav-Heh (I H V H) to the notes F - C - C# - C. This is the correct intonation by note. Pause to feel the dynamic, life-giving energy of the Divine Father seated in Chokmah. Open your awareness to receiving a deeper understanding of the significance in your life of this initiating will-force. This living essence, streaming down from the Supernal Triad, is the basis for your irresistible urge to Know.

After the intonation of the Divine Name, look at the red color card and intone C-natural. Meditate on the meanings of the three Tarot cards before you in sequence. They are all related to the dynamic energy of Chokmah as it expresses on the plane of pure principles. Continue this meditation and practice throughout the week.

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KEY DIVINATORY MEANINGS (to be explained later)

In Tarot divination the Two of Wands has these key meanings:
Well Dignified: it shows force, enterprise, boldness, resolution, some combativeness, much originality. Ill Dignified: it signifies restlessness, fierceness, shamelessness, inordinate ambition, turbulence, obstinancy, revenge. A card of enthusiasm, but of strong self-interest.

KEY WORD

Dominion.

##

THE ORACLE OF TAROT

Lesson Five

THE THREE OF WANDS

The symbol on the Tarot card representing the Three of Wands is singularly appropriate for the force it represents. Fire, the element related to Wands and the Atziluthic world, has always been symbolized by a red triangle, apex upward. Furthermore, because Binah is the number three and a triangle represents this number geometrically, this same triangular form is a symbol for that Sephirah. This triangle, typifying fire as it does, suggests the enclosure of power in form, which is precisely what the Sephirah Binah represents. Furthermore, this triangle represents the Divine Triad consisting of Kether, Chokmah and Binah; and, as a symbol of the Holy Trinity, represents Understanding, which is attributed to Binah and the number three.

The fundamental meaning of Binah is the power of separation, the ability to distinguish truth from falsehood, and the power to adapt means to ends. Thus it is the mental ability to distinguish one thing from another which is the basis for understanding.

In Atziluth it is the principle behind distinction. It is the power which differentiates, which gives form and substance to all things. Just as Chokmah in Atziluth refers to the Divine urge to creation, the Life-power's knowledge of its basic potentiality, Binah is the Life-power's understanding that in order to express the potencies of Chokmah there must be distinction and limitation. Binah in Atziluth is therefore the root of form, because there can be no distinction, nothing to distinguish, without some measure of form. This finitizing power establishes boundaries and limits. Thus we see that as Chokmah is awareness of potentiality, Binah is the development of that awareness toward demonstration or manifestation. It is motion away from the one toward the many. Binah is therefore the sphere of Saturn, which is the name for the power which condenses energy into form. Binah is likewise the principle of appearance or that aspect of the One Self, the One Mind, that causes appearances, whatever they may be. Such appearances seem to be separate from the One Reality, but they are not what they seem. The semblance of separateness is an illusion. It is, however, a useful illusion. Without it there would be no distinguishable universe, no expression of the limitless potencies of the Life-power. The One Self knows that differentiation is a useful illusion. Personal minds understand this eventually. It is your power. The miracle of specialized awareness is yours because you express the Cosmic Life.

On the Atziluthic plane we are dealing with the most abstract level of the expression of the Sephirotic power which is under discussion. So, with all Wands we are delving into the principles, the basic ideas behind all manifest appearances or activities, whether these aspects are in the realm of things, actions or forces. This has a practical value. Behind every problem, as you have learned so often in earlier lessons, there is a principle that is forever true and forever true to itself. You have also been told that in order to solve your problems you must relate

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them to this realm of principles, comprehending their universal as well as their personal import. The Atziluthic plane of Wands correlates with the Fire of the Alchemists which is said to be corrosive and capable of dissolving all things to their elements. This is precisely what must be done to understand any problem or enigma. It must be subjected to the fiery analysis, symbolized by alchemical fire, and related to its Atziluthic level of principles. You will then be able to see its cosmic as well as its personal significance.

This is not all. The principle must "descend again to earth". We must experience our new enlightenment here and now before we truly comprehend it. An architect's plans for a house may look fine on paper, working out perfectly in theory, but until the plan has been tested by actually living in the house, it is incomplete. We must do the thing under discussion, but before we can do it we must know it.

Binah, in our study of the 32 Paths of Wisdom, is called the Sanctifying Intelligence. To sanctify is to make holy. Thus the whole idea of embodiment is to perfect instruments that can express the Whole. Elohim, אלהים, the Divine Name attributed to Binah and thus active on the Atziluthic plane of Deity, stands for the power which brings actual things into manifestation in the world of name and form. It is appropriate for Binah because it is the power which introduces plurality, or manyness, through its operation as the finitizing, specializing agency whereby genera, species and individuals are brought into actual form during a cycle of the Life-power's self-expression.

Another meaning of 'Sanctifying' is selection for specific purpose as a means to perfection. It intimates something which operates to bring about the perfected expression of the Life-power's potencies in forms fully adequate for that expression. The Three of Wands symbolizes this distinguishing principle just as the Two of Wands symbolizes the dynamic urge and potency to create. The Three of Wands is the next logical step. It is the consciousness of how this urge can be accomplished. It is the knowledge that there must be distinction, selection, separation and limitation in order to best express the potencies of Chokmah. Thus in the realm of humanity, its highest expression would be a perfected human being or a saint.

Binah should always be thought of as the basis for the manifestation of the powers of Chokmah. Our true Father is Chokmah, the One Life-force. Our true Mother is Binah, the source of all embodiment. The roots of Binah are in the idea of the No Thing as the all-enclosing parent source, as the womb whence all manifestation proceeds.

Binah, Understanding, is said to be a preservative, and the Third Sephirah has to do with the preservation of a body of wisdom inherited from the past. Even wisdom, to be preserved, necessitates some kind of form upon which to be recorded. This is what is behind the idea of the Akashic Record where all subconscious knowledge is said to be written. Remember that memory must have a form on which to record itself. So in order to hold the wisdom of Chokmah,

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in order that it does not dissipate Itself in pure being, there must be form. This preservation of wisdom is the actual basis of evolution. This recorded learning from the past is the principle behind instinct in animals and is likewise the knowledge that runs all our subconscious bodily functions for us. Some concentration of force must hold this wisdom in form. It may not be form as we conceive it, but it is a limitation of the unalloyed purity of the Life drive in Chokmah.

The word Binah, בִּינָה, Understanding, adds to the number 67. This is also the number of Zalal, זָלַל, to shake, to tremble. Vibration is alternating activity, and the vibratory pitch of anything represents a certain fixed limit or boundary. 67 is also the number of the letter name Zain, זַי, sword. Its root meaning is discrimination, and understanding is the fruit of discrimination. Literally, Zain means to cut apart, to divide, to distinguish. Thus the Three of Wands is also connected with the activity whereby the infinite possibilities of the Life-power are made manifest in a multiplicity of finite, specialized forms. This multiplication, however, is really a subdivision and specialization as the letter name Zain implies. Just as the single idea of concentrated light can result, on the physical plane, in an endless variety of candles, lamps, chandeliers, fixtures, etc., so the cosmic possibility behind any class of specific forms is ONE, however many variations may result from it.

The possibilities are recognized by the Chokmah force in Atziluth, the Two of Wands. The plan for their actualization is inherent in the Binah of Atziluth, the Three of Wands. This power of specialization, the power to plan the actualization of our urges, is personal as well as cosmic. Always remember that any force symbolized on the Tree of Life, no matter how abstract it may seem at first, is also a basic tendency of human personality because man expresses the Cosmos.

There is a sense in which the Three of Wands symbolizes the attainments of a Master of the Temple in the graded practices of the Rosicrucian order. This unfoldment must be understood to be active in all four planes, but its highest expression would correspond to the attunement of the consciousness of the adept to receptivity to the level of Binah in Atziluth or the Three of Wands. This would be the highest level of receptivity to this Sephirah. The receptivity to Binah, say in Assiah, would be of like type but to a lesser degree. In the evolutionary unfoldment from grade to grade we also go interiorly from plane to plane, the Kether of Assiah giving rise to the Malkuth of Yetzirah, etc.

We progress from stage to stage of receptivity to influences descending from above and within. Each Sephirah is 'possessed' in each world as one progresses in understanding. The level of attainment corresponding to Binah in Atziluth is for those who have arrived at full recognition of personality as being an instrument of the Universal Self. It is the ability to receive the full impact of the influx of the Divine Soul, נְשָׁמָה, Neshamah, as that influx pours outward and downward from Binah.

Neshamah is the number 395, which is also the number of Ha-

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Shamain, שָׁמַיִם, The Heavens. This intimates that intuition is really the operation, at the level of personality, of the Causal Intelligence which establishes the whole cosmic order. Mechanical aspects of this order are the regular movements of the heavenly bodies. The order of nature is the only Kingdom of Heaven. This idea of heaven is actually symbolizing the realm of causes. This realm is within us as well as above us in the skies. If we maintain the attitude of expectant receptivity we shall know that the power of the heavens is within us. Intuition gives us the particular aspect of principle that we need for the special work that is ours.

The consequence of this reception at its highest level is the ability to apply that power from above to various centers below the egoic level. Always remember that one who attains to high levels of adeptship does not abandon the powers below. If an adept has something to do that calls for physical dexterity, for instance, he will deliberately center his consciousness in Guph, the physical body. If his work calls for intellectual prowess, he will center his consciousness in Hod.

Attainment to the level of Binah in Atziluth is more than control of the physical body. It is control of every vehicle of the Self, from the innermost to the outermost; from the causal body, located in Atziluth, to the physical environment located in Assiah. Such attainment gives ability to determine what forms the Life-power shall take as it flows through the personality into outward expression. This attainment is perfect receptivity to the power of the abstract mind, the power of the Divine Soul, Neshamah.

The Psalmist wrote, "The heavens declare the glory of God." This was really a declaration that Neshamah, the Divine Soul, is the manifesting power which utters or makes evident the hidden power of the Cosmic Reality. The heavens represent the archetypal plane of causes symbolized by the suit of Wands. One who has attained to receptivity to Binah in Atziluth has so completely identified his life with this causal or archetypal plane, that he knows himself to be at all times a channel for the power which controls and determines the forms of all things.

Thus in attaining to perfect comprehension of what the Three of Wands symbolizes, one comes to realize that all forces known to science flow outward into the field of manifestation through personality. All laws of science are laws of man's being. The difference in attainment to the level symbolized by the Three of Wands, and lower levels of this attainment, is that at this level the Master of the Temple knows he is a channel for higher powers. It is much more than just a belief, and his powers express and prove his knowledge. This attainment includes ability to always maintain awareness OF HIS RELATIONSHIP TO THAT WHICH IS ABOVE. He or she never loses the knowledge of innate ability to control that which is below.

Astrologically, the Three of Wands corresponds to the second decanate of Aries, time period March 31 to April 9, ruled by the Sun.

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Thus it corresponds to the powers of the Sun in Aries. The Sun in Tarot symbolizes concentrated self-conscious energy. It is living Gold, or radiant energy. It is also the First Matter of the Great Work. Thus it is the basis for all the manifest forms brought forth by the finitizing principle related to Binah. In the human body, the point of entrance which admits this living radiance into the field of personality is a group of nerve cells forming the cardiac ganglion. The undifferentiated Life-power enters the body through this center and the nerve cells of the Sun Center charge the blood stream, as it passes through the heart, with a current of radiant energy.

The Sun is exalted in Aries, so the Three of Wands symbolizes the highest expression of the powers of the Sun. These are seen to be the Sun force as it is expressed through human vision, reason, order and the higher functions of the brain. Yet all this is based on the finitizing power of Binah, because the expression of insight, vision, reason and order must be preceded by a body of wisdom from which to draw knowledge, and a manifest universe upon which to apply it.

MEDITATION

Begin your meditational practice for this week by intoning the Divine Name, ELOHIM (Ay-loh-hee-mm) to the notes E - F# - C - F - G#. This is the correct intonation for Elohim. Pause to image the Universal Love of the Divine Soul, Neshamah, pouring through your aura and body like a sparkling, flowing Water of Light. Proceed with your meditation, using Key 21 - Saturn, Key 19 - the Sun, and Key 4 - Aries, along with the Three of Wands and their appropriate color cards and intonations. This Tableau should help to increase your intuitional powers and your ability to bring your aspirations to their proper conclusion.

KEY DIVINATORY MEANINGS

In Tarot divination the key ideas related to the Three of Wands are: mental energy, leadership, ambition, determination. It is a card related to the realization of hopes and of success after struggle. Well Dignified: it stands for courage, persistence, pride and nobility. III Dignified: it represents conceit, arrogance, insolence.

KEY WORD

Established strength. ##

THE ORACLE OF TAROT

Lesson Six

THE FOUR OF WANDS

The Four of Wands symbolizes Chesed in the world of Atziluth. Chesed, as a Sephirah, is both cosmic and personal. Along with Geburah it is intermediary between the Supernal Triad and the Ego in Tiphareth. The powers of Chesed and Geburah are, however, also included in the attributes which belong to human personality.

To Chesed is assigned cosmic as well as personal memory. Memory is the power of retaining impressions of experience, and this power is inseparable from form. Wherever the Life-power assumes a specific form, that form is capable of receiving impressions and retaining them. In man, this power is present in every cell, molecule and atom of his body.

Jupiter, to which the Four of Wands is associated through Chesed, personifies the 'sky father' of mythology, who was the ancient god of the principle of beneficent regulation. Actually, the basis of all regulation, of all adjustment, is memory. Memory is also the basis of planning for the future, because it entails the study of past performance. The whole course of evolution is seen to be the outcome of universal memory. Human memory is one phase of this retentive principle.

Through its connection with Chesed, $\aleph$, Mercy, the Four of Wands also denotes kindness, good will and compassion. The primary meanings of Chesed are: eager, earnest desire, and ardour or zeal toward anything. This would be expressed on the Atziluthic plane as the principle behind these qualities. This beneficent principle is rooted in the life-giving power of Chokmah, of which Chesed is the reflection. The power of Chokmah descends to Chesed after Chokmah's mating with Binah, so that the basis of compassion is seen to be Wisdom combined with Understanding. We could not be compassionate if we were not understanding, and understanding in turn is the fruit of wisdom. It is because we remember that we, too, have been in similar situations and have felt similar sorrows that we feel love and compassion for others.

As long as it is regulated, beneficence is the noblest of human virtues, but uncontrolled it can actually aid evil by letting it go unpunished. No quality can stand alone without balance. The regulative, measuring quality of mercy is expressed in the name of the Fourth Path of Wisdom. It is called the Measuring or Receptacular Intelligence. Beneficence, when rightly understood, is not stinted but is measured so as not to become wasteful prodigality.

The Four of Wands, representing Chesed in Atziluth, is thus associated with the Divine Name, $\aleph$, AL. AL is from a verbal root, gadal, $\gamma\gamma\lambda$, which means to twist, to twirl. It indicates the spiral, whirling motion associated with Key 10 and Jupiter, as well as with Kether. It

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has a secondary meaning of "to be strong, to be first, to be foremost or chief". Thus AL, which is the shortest of the Hebrew Divine Names, signifies God as the first and fundamental power, or God as strength. The Four of Wands is therefore a Key denoting the principles of benevolence, strength, memory, expansion and compassion. In analyzing this Divine Name by letter, we get the idea of power (Aleph) and discipline or purpose (Lamed). AL denotes disciplined power and thus connects with the Intelligence associated with the Fourth Path of Wisdom. Note also that the digit value of AL, 31, is 4.

Chesed, חסד, itself is the number 72. This is also the number of the special spelling of I H V H, יהוה, in Atziluth. It is IVD HI VIV HI, ויוד הי ויו הי, and is thus specially related to the Four of Wands. 72 is also the number of OB, עב, darkness, cloud. This word is used to indicate the 'secret nature of the archetypal world' associated with the suit of Wands. To our intellectual consciousness this highest plane of the Life-power's activity is wrapped in clouds and darkness. Furthermore, Jupiter is a deity connected with cloud and storm, as seen in the symbolism of Key 10.

In Latin Cabala Simplex, the word vacuum is also the number 72. It means empty, void, free, clear. Its connection with the Four of Wands is that it is related to the apparent emptiness of the archetypal world in periods between cycles of manifestation. In Oriental philosophy this period is called Pralaya. Yet out of this pre-existent Pralaya all manifestation is brought forth during a cosmic cycle. Thus, in a sense, this Pralaya is the source of supply for all that comes forth. It is connected with the Eternal Supply aspect of Chesed. In Atziluth this source of supply, in relation to the planes below, seems to be without form and sterile, yet all riches, all beneficence, have their origin in these archetypal principles.

Also associated with this Key through the number 72 is the Latin Abiegnus. In Rosicrucianism this has to do with the ascent of power through the spinal column, which awakens the organ of higher vision. This expansion of consciousness is brought about by the ascent, through the body, of the 'secret fire' of Atziluth. It is an instance of the operation of Divine Grace. It is a gift from above.

This ascent of power is correlated in Alchemy with the utilization of the powers of the 'Sun and Moon'. In the lunar stage of this work the purification of the Vital Soul takes place and the deeper aspects of memory are awakened. The deeper aspects of memory are brought into conscious awareness through the right functioning of the Jupiter Center or abdominal brain. Through this Center we contact the universal aspects of memory. When this deeper memory has been recovered we are able to purge the Vital Soul of its impurities so that it can become a clear channel for the expression of the One Ego seated in Tiphareth.

In the terminology of the Western School, Chesed belongs to the grade of Exempt Adept or Master of Compassion. The Four of Wands

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symbolizes the highest level of receptivity to the influence of Chesed. Such human beings, also called Chasidim, are full of loving kindness and are receptive to the spiritual power descending from the Divine Triad. The influx to which personalities who have achieved this level of development are open is the power of Chokmah, the Root of Fire, the life-giving principle which expresses in Chesed as compassion for all creatures. Constructive use of memory is one essential for attainment to the qualities of a Master of Compassion.

We must exercise memory by continuously recalling the truth that the Life-power is present everywhere and in all beings. Everything is a portion of the Eternal Presence of the ONE. This, in turn, cannot help but develop our beneficence and compassion toward all things and all creatures. Benevolent thought and speech have actual weight and set up real movement of actual substance. This would correspond to the 'powder of projection' of the Alchemists. Benevolence has a specific physiological effect and its practice is one of the essentials toward spiritual development. Those who practice benevolence actually project a substance which is not simply an abstract blessing.

Another consequence of attaining to this grade is recollection of past incarnations. Such an adept observes the lives of others and realizes that he, too, once acted as they do, had a similar outlook on life and seemed to be equally restricted. This identification with the feelings of others leads to the beneficence and understanding associated with the title of Master of Compassion.

In its association with memory and the color blue, Chesed is said to be a watery Sephirah, so that in the Four of Wands we have another instance of the association of fire and water. A watery Sephirah on a plane associated with fire is another symbolic representation of the 'water that burns'. Over and over again in our studies we have seen that fire is in water and water is in fire. The Four of Wands is another symbol of this fluidic fire that has the power of vivifying and unfolding the deeper aspects of memory associated in our inner planetary system with the Jupiter Center. When we get below the merely personal level of recollection into the cosmic memory we learn to participate in the Life-power's perfect memory of the creative order symbolized by Key 10.

Astrologically, the Four of Wands is assigned to the third decanate of Aries. Aries is typified as a young ram or lamb, and its Hebrew name is Teleh, טלה, 44. 44 is also the number of dam, דם, blood, and khool, חול, sand, and lahat, להט, magic flame. This fiery quality expresses in the Four of Wands as the power of Jupiter in Aries.

The arrangement in the Four of Wands shows the Wands forming a square. This symbolizes measurement, system, regulation, orderliness, supervision, control, authority, command and reason. These words are those which you have come to associate with the number four and the square. The Emperor, Key 4, associated with Aries is another

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aspect of orderliness. His key word is reason and his chief concern is the classification and arrangement of the flow of mental images from subconscious levels. His Tarot number, 4, further connects him with Chesed in its aspect of memory. The classifying and arranging attributes of the Emperor are what make memory useful to us.

Jupiter, in astrology, is the planet that is said to bring good fortune. It is associated with the Four of Wands through the Fourth Sephirah and also through rulership of the third decanate of Aries. In Key 10, named the Wheel of Fortune, the basis for all beneficent gifts is seen to be the attunement of our personal cycles with the universal cosmic cycles. This cyclic motion is spiral and the spiral is the basis of all growth and evolution. At each rotation, the motion in spiral activity begins at a higher point. Thus Jupiter connects with expansion and evolution. Good fortune depends on the adjustment of our personal cycles with the cosmic ebb and flow. Part of the practice for becoming a Master of Compassion and tapping the 'Eternal Supply' in Chesed is to endeavor to comprehend the Law of Rotation in our lives. This, in turn, is dependent on right functioning of the Jupiter center in our body. This center controls the abdominal brain where the deeper aspects of memory must be awakened and purified if we are to become clear channels for the outpouring of all the beneficent powers which flow down, eternally, from above.

MEDITATION

In your meditational practice for this week begin by intoning the Divine Name AL (pronounced Ale) to the notes E - F#. Pause to image yourself as receiving an influx of power from the Chesed of Atziluth, the Eternal Source of all riches and beneficence. Place before you the Tree of Life, along with the Four of Wands, Key 4 and Key 10. Also have ready the red and violet color cards. Attune yourself to each of these Keys as before, calling to mind the attributes of human personality represented by this group of Keys: perfect memory, beneficence, reason, orderliness, good fortune, etc. Such meditation will help you develop the positive qualities they symbolize. It will further help awaken the bodily areas and centers involved and hasten the necessary changes in cellular consciousness and structure that lead to conscious union with the Eternal Source.

KEY DIVINATORY MEANINGS

The Four of Wands is associated with the third decanate of Aries, the time period April 10 to April 19, ruled by Jupiter. Well Dignified: this card signifies success through personal merit, good social standing, influential friends, the perfection of something built up after labor, benefit through travel, shipping and business with foreign countries. Ill Dignified: loss in the same things, or in consequence of unpreparedness or by hasty action.

KEY WORD

Perfected work.

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THE ORACLE OF TAROT

Lesson Seven

THE FIVE OF WANDS

The Five of Wands symbolizes Geburah, the Fifth Sephirah in the world of Atziluth. Geburah, as the seat of volition, is concerned with action toward making some change in the future. Having to do with prospective action, it is the polar opposite of memory, connected with the Four of Wands. Volition is a phase of the One Will, just as personal memory is an aspect of Universal Memory. The volition we feel is the One Will, and it is perfectly free. Our mistake is in thinking that this free will is personal.

Volition tends always toward action and transformation. It is therefore related to the idea behind the word 'law'. Laws, like will, look toward the future and aim at regulating prospective action. Furthermore, laws effect changes, and because change necessitates destruction of useless forms to make room for better ones, both volition and law are attributed to Geburah, the sphere of the activity of Mars. In relation to the Five of Wands we are dealing with the principles of volition and law, the One Self in its aspect of action and change. All that eventually manifests as personal volition, or as natural or man-made law, has its roots in the Geburah of Atziluth.

As the Fifth Path of Wisdom, Geburah is called the Radical Intelligence, שכל נשר, Saykel Nesharash. The first three letters of Nesharash spell נשר, nasher, eagle. Its last three letters spell שרש, sharash, a root. Thus the Radical Intelligence is the 'root of the eagle', and the eagle is a symbol for Scorpio, the zodiacal sign associated with sexual processes in man. Mars, of which Geburah is the sphere of influence, is ruler of Scorpio. The Five of Wands thus has to do with the 'secret fire' as it is utilized by man for reproductive purposes. When this force is transmuted into the 'eagle of aspiration' it expresses as the highest powers of creative imagination, constructive reasoning and foresight. Actually, a primary doctrine of Ageless Wisdom is that man's rise from the natural state to spiritual adeptship is rooted in his intelligent direction of the sex drive.

The design in the Five of Wands shows the Wands forming a pentagram. The pentagram has been, from time immemorial, a symbol of man's dominance over every phase of his environment. In this Key we see this dominance as control and direction of the 'secret fire', which in essence is the same Martian force as it expresses on the archetypal plane of will-ideas. This force, which the ignorant use in destructive sexual license and degrade through pornography and ribaldry, is the same force which the wise understand to be the most holy, most potent power of man. It is truly the "loveliest thing in the world and the vilest thing on earth". And again, as the Alchemists say, it is "set up for the ruin of the many and for the salvation of the few".

Astrologically, the Five of Wands correlates with the first decanate of Leo. Tarot Key 8, associated with Leo, shows this same force

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as a red lion, symbol of the animal reproductive drive. In Key 8 the lion is being tamed by a woman who depicts transmuted human sub-consciousness. The Fifth Sephirah receives the influence of the Fourth through this Path of Teth. The red lion is another symbol for what is otherwise pictured as a serpent, a scorpion and an eagle. The Fifth Sephirah is fiery, as is the Path of Teth. Fire is called the metaphysical substance of the Archetypal plane. Here again then, as with Chokmah, we have a fiery Sephirah on the plane connected with fire. Actually Geburah itself is a reflection of Chokmah through the hidden or occult path which is the same length as the path of Gimel on the Tree. Chokmah, the Root of Fire, is the seat of the cosmic life-force. It is seen to be the real source of the activities of will, volition and reproduction associated with the Five of Wands. Actually our feelings of will power are due to tensions set up in our bodies as the cosmic Life-force plays through them. All personal activity is rooted in this Life-force and is due to various types of resistance which the human organism offers to Its eternal flow. All our bodies, physical and finer, perform their various functions because they are so arranged that they offer specific types of resistance to this flow, which results in volition and will. All activity, both mental and physical, is performed through us . . . through us, never from us.

The pentagram is a summary of these meanings of the Fifth Sephirah. On the plane of will-ideas, Geburah, the source of volition is seen to be rooted in the Life-force of Chokmah. As it is condensed down through the lower planes it loses some of its purity. The urge of Divine Will becomes more definite images of wants and drives in Briah. In Yetzirah it is colored by erroneous expressions and patterns that have been built around these urges in the universal subconsciousness. As long as our urges have an affinity for these erroneous patterns, our drives cannot express the higher levels. In Assiah we feel this Divine Urge as personal volition and express it through the colorations we have received from above. Thus the perfect Cosmic Will becomes restricted with patterns of error and false knowledge; but the source is always the same, always perfect and always rooted in undeviating justice, which is another name for the Fifth Sephirah, ה'ה, Deen, in Hebrew.

Geburah itself is the number 216. This is also the number of Arie, אריה, lion, name of the sign Leo. The Five of Wands is assigned to the first decanate of Leo, and the title of Key 8 is 'Strength', which further ties it up with Geburah. Leo is the fixed sign of fire and its symbol, the lion, is found in Keys 10 and 21 to represent that element.

In Latin Gematria the number 216 is that of Auxiliante Deo et Natura, aiding God and nature. This exactly expresses the consciousness of the Rosicrucian grade of Greater Adept connected with the Fifth Sephirah. The most perfect attunement to this grade is symbolized by the Five of Wands. A Greater Adept, as self-conscious agent of the perfect Law, uses will power to further the purposes of the Divine and bring nature to perfection.

Another Latin phrase that adds to 216 is Faciens pacem et creans malum, "I make peace and I create evil." (Isaiah 45:7). What

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the unenlightened call 'good' and 'evil', ascribing them to opposing powers, those who are approaching the wisdom of the Greater Adept perceive as having their origin in the One Life. Another Latin phrase adding to 216 is Lapis Philosophorum, Philosopher's Stone, the Stone of the Wise. This term denotes the stable, unalterable consciousness of a Greater Adept who knows himself to be in perfect union with the Father (Chokmah). Out of this consciousness comes the Greater Adept's power to make nature obedient to his will.

Deen, דֵּעַן, Justice, another name for Geburah, is the number 64. One of its numeral correspondences is Anakhah, אֲנָחָה, a sigh, a groan, a deep breathing. The deeper meaning of this phrase is that to partake of true volition one must practice deep breathing. This is part of the practical technique of every Greater Adept. Furthermore, a Greater Adept has perceived that the order of nature is one with undeviating justice (deen), and this gives him freedom from the delusions of separateness that plague most of humanity. He who knows and acts according to knowledge of what will power really is possesses the very root of freedom. The delusion of separateness breeds wars and enslaves men. The certainty of non-separateness liberates. When a human personality comes to understand this truth and has the knowledge and skill to increase the range and intensity of his mental broadcasting, he comes to the work of Greater Adept. He has identified his 'personal' volition with the One Will manifest in the cosmic order.

Much of his practice depends on evidence supplied by science, which demonstrates that every least activity of human beings expresses basic and unalterable laws of the universe. Familiarity with this evidence helps the Greater Adept to dispel the delusion that any of his thoughts, works or deeds originate inside his skull or inside his skin. Thus the consciousness developed by a Greater Adept is dependent on his adopting the interpretation of human personality as being the vehicle or instrument of the One Self.

The first consequence of success in this kind of practice is that the Greater Adept becomes a conscious administrator of Cosmic Justice. He trains himself to regard all his actions and works as being not his own but merely personal expressions of universal laws. He does not refrain from action; rather he understands that all his powers of mind and body are accomplished through him. He makes this understanding habitual through continuous meditation and reflection. He looks on his life as being devoted to making manifest the operation of Divine Justice.

The Divine Name associated with the Five of Wands, representing Geburah in Atziluth, is אֱלֹהִים נִבְּוֹר, Elohim Gebur. It is the number 297, which reduces to 9, the value of Teth associated with Leo. Its meaning is God of Strength, which also associates it with Tarot Key 8 as well as Geburah. Literally, its meaning is The Creative powers of Strength. 297 is also the number of אוֹצֵר, Otzar, treasure, treasury, and of אוֹפֵר, Ophir, a place (or country) from which Solomon (Sun) and Hiram (also associated with the Sun) brought fine gold. Ophir is another name for Havilah, from whence cometh gold. All these Qabalisms are made clearer if we remember that in Alchemy, Gold is a synonym for the

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Sun. Thus the archetypal reproductive will-force of Geburah is one with the gold of illumination. There is no essential difference between the force which manifests as will and that which manifests as the self identification or 'I' reference associated with the Sun, Tiphareth and the Cardiac Ganglion. The first part of this Divine name Elohim Gebur further identifies the reproductive power of Geburah with the finitizing power of Binah. Geburah is the recipient of the powers of Binah through the path of Cheth.

MEDITATION

As a meditational practice to develop the powers identified with a Greater Adept, the Five of Wands symbolism expresses man's ability and power to control all the forces of nature, which includes his own inner life. For this week's Tableau, begin with the Five of Wands, placing Keys 16, 19 and 8 beside it with their color cards. Intone the Divine Name Elohim Gebur (Aye-loh-hee-mm Gay-boor) to the notes E - F# - C - F - G# G# - E - C# - D. Pause to feel the strength and vitality of the One Will Force as it courses through your body and aura. This is the Life-power in its aspect of driving energy and strength. Proceed with your meditation on the Five of Wands Tableau. The pentagram of Wands symbolizes the aspect of the 'secret fire' which gives man ascendancy over all the powers of nature below him; Key 16 shows this same force in its role as the destroyer of outworn patterns and erroneous interpretations of will; Key 8 portrays this force as the red lion of animal drives in man that are brought under control by cultivated desire; Key 19 symbolizes the radiant energy of the spiritual Sun which is, at the same time, the will force streaming down from Kether.

KEY DIVINATORY MEANINGS

The first decanate of Leo encompasses the time period from July 23 to August 1. It is ruled doubly by the Sun, so that the Sun and its attributions have a marked influence on the meanings of this Key. Thus the Five of Wands is a combination of the powers of Mars, active in Geburah and the powers of the Sun in Leo, together with the meanings of the number five and the pentagram. Key ideas associated with the Five of Wands are power and pleasure in exercising it. This is the combined influence of the strength resident in Geburah together with the pleasure associated with Leo and its natural fifth house in astrology. The Martian influence gives a spirit of adventure and speculation, together with some uncertainty in carrying out plans. The Leo influence, a fixed fire sign, intimates strong attachments, either to family or in love affairs. Well Dignified: boldness, command and generosity. Ill Dignified: cruelty, violence, lust, prodigality.

KEY WORD

Competition.

##

THE ORACLE OF TAROT

Lesson Eight

THE SIX OF WANDS

The Six of Wands, as Tiphareth in the world of Atziluth, is a symbol of the egoic principle, that which gives us our feeling of 'I' reference. The design shows six wands forming two equilateral triangles. One is pointing upward for fire and one is pointing downward for water. In the words relating to the number six we have: reciprocity, interchange, response, coordination, harmony, symmetry, equilibration and beauty. Thus six is a number that relates to the harmony and balance between the pairs of opposites.

According to Qabalistic psychology it is in Tiphareth that the human ego is seated, and it is said to be a direct reflection of the One Self in Kether. It is that One at work in an individualized field of expression. Tiphareth, as you can see from looking at the Tree, is a point of concentration for powers which are above it and also a point through which these powers are radiated to the four aspects of Reality which are below it. The primary function of the Ego in Tiphareth is the formation of mental images. It is the seat of mental activities whereby ideas are clarified. In the Atziluthic world it is the principle behind these activities. This egoic, image-making principle is not separate any more than will, memory or volition are separate.

There is a sense in which Tiphareth is activated before Chesed and Geburah. Kether concentrates the Life-power at a point within Itself and sets up the whirling motion which begins all. The Life-power's awareness of Itself and Its potencies are expressed by Chokmah. This awareness necessitates a corresponding awareness of the logical outcome of what It knows Itself to be, which in turn gives rise to the finitizing activity of Binah. The first consequence of this specializing function of Binah is Tiphareth, the Life-power's image of Its own nature. It is in this sense that Tiphareth precedes Chesed and Geburah. This image of Itself must be an image of the absolute perfection of THAT which is ALL and in all; thus it is named Beauty, and implies the great potential of the human ego.

Ruach, רִיחַ (RVCh), a Hebrew word meaning primarily 'breath' or 'spirit', is attributed to Tiphareth. This is an abstract term which means 'Life-breath' in relation to the human organism. Analyzing this word by letters reveals its inner meaning. The three letters composing it refer to Resh (ר), the Sun; Vav (ו), Venus and the Moon in Taurus; Cheth (ח), the Moon and Jupiter in Cancer. The letters of this word represent certain functions and areas in the human organism whose combined expression result in human personality awareness: the Sun - self-consciousness and the cardiac ganglion; the Moon - sub-consciousness and the pituitary body; Venus - imagination, desire and the pharyngeal plexus in the throat; Jupiter - the deeper aspects of memory and the solar plexus.

Ruach expresses much the same idea as the Greek psyche. The

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psychical nature includes the ordinary elements of personality, both self-conscious and subconscious. The Ruach of Tiphareth, therefore, is the seat of our personality awareness. In man, the self-conscious elements have reached their highest evolution. Yet the natural man by no means represents the culmination of the Life-process. Ruach is the human spirit which links Neshamah, the Soul of God in Binah, to Nefesh, the Vital Soul in Yesod. It is when man awakens to conscious linkage with Neshamah that he begins to express the great potential of human personality. Natural man is the seed of the Illumined man, just as a plant, though different in appearance and function from its seed, is the unfoldment of the characteristic potencies of that seed. If the psyche or Ruach has no conscious link with Neshamah, man is under the hypnotic spell of the delusion of separateness and he is little more than an animal whose self-conscious reasoning powers enable him to be, as Goethe put it, "far beastlier than any beast". This connects with the fact that the number of the beast, 666, is the same as that of the total numeration of the square of the Sun. When man does not understand his unity with all of life, he can act 'lower than the beasts'.

Yet Tiphareth, the sphere of influence for the Sun, is also the seat of the Messiah or Savior. The great potential inherent in human personality is because man is a synthesis of all the powers in the universe. When he ripens into full awareness of this fact there results a union with the Central Ego and the Christ Consciousness is born. This union is brought about by balancing opposites with exactitude unflinching. The two equilateral triangles in the Six of Wands represent this balance and harmony. The Ego in Tiphareth is like a reservoir into which are poured the influences from above and from which flow the influences active in the human desire nature, intellect and Vital Soul below.

Tiphareth is called Zaur Anpin, זעיר אנפין, the Lesser Countenance, as distinguished from Arik Anpin, אריך אנפין, the Vast Countenance in Kether. This is a title that distinguishes man as the microcosm or 'universe in little'. Man is an epitome of all the forces of the universe and contains within himself, in principle, everything included in the constitution of the macrocosm or Great World. The complete Lesser Countenance is composed of the Sephiroth from 4 to 9 and all are aspects of Ruach, the human spirit: Chesed, memory; Geburah, volition; Tiphareth, imagination; Netzach, desire; Hod, intellect; Yesod, Vital Soul.

When the influences flowing into Tiphareth are understood as being derived from the higher forces above, then one who embraces this understanding can utilize this knowledge to create mental images that give perfect control of the Sephiroth below. It is an understanding of the principles behind personality associated with the plane of first causes, Atziluth. The Six of Wands is a symbol of this correct understanding of the true source of personal egoic feelings.

This attainment, in the terminology of the Western School, is that of Lesser Adept. The hexagram, a six-pointed figure composed of a triangle of fire and a triangle of water, is related to the Grade of Lesser Adept. One who is receptive to what this grade symbolizes

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controls the personality forces represented by the Sephiroth below Tiphareth on the Tree. A Lesser Adept is concerned with regulation of desire, direction of subconsciousness and control of the physical body. He is learning to establish in his consciousness a continuous, unwavering receptivity to the True Ego. He is further learning to make his intellect more discriminating. He is consciously immortal and never forgets that his life, however personal it may seem, is being lived through his personality by the Central Ego. Though the level of unfoldment associated with Tiphareth is that of Lesser Adept, one who is receptive to this grade in Atziluth is a master of life, distinguished by fearlessness and by unaffected love for all things and all creatures. Strife is at an end in the presence of such a man. Wild beasts will not harm him, nor one another, while he is near. He has mastered the serpent in his own personality and no external serpent will ever injure him. It is not that wild animals are cowed by him, as by a lion tamer, it is because he inspires no fear in them that they offer him no harm. This is literally true, and the same law applies to the metaphorical wild beasts of passion and desire.

In Esoteric Astrology, the Six of Wands corresponds to the second decanate of Leo in which the sign Sagittarius and its ruler Jupiter have influence. In Key 14, associated with Sagittarius, the angel is Michael, archangel of the Sun, whose sphere is Tiphareth. Thus this angel is especially associated with the Six of Wands. The Angel further typifies the Central Ego seated in the heart of every man. He is the Holy Guardian Angel, the True Actor and Knower manifesting its consciousness and energy through the personal awareness and activities of innumerable human beings. When an aspirant devotes all his personal actions to the direction of this Angel, there results a modification of the activities of the Vital Soul and its automatic consciousness. The practice of completely devoting all personal action, both mental and physical, to the Self brings about the purification of the automatic consciousness. Of this, one result is an alteration in the habitual subconscious time concept. The human time sense is seen as illusory. Those who enter into the higher order of knowing transcend the ordinary concepts of time. He who experiences this illumination is partaking of the level of awareness characteristic of the Grade of Lesser Adept. Adeptship is not static but ever expanding. He who has arrived at this stage of development becomes ever more conscious of an altogether different time concept. He then begins to realize that his personal development is a response to something above the personal level. The real entity at work is the One Ego.

As you have learned from our courses on Alchemy, the element of fire is said to be the alchemical substance of the Archetypal plane. This fire is further said to destroy all metals except Gold and Silver. Gold refers to the Sun Center connected with Tiphareth. The idea here is that of reducing all personality elements, represented by the other metals, back to their archetypal principles. This reduction would leave only the gold of the One Ego and the Silver of its reflection in substance. The Sun is not consumed because it is in itself a symbol of the spiritual illumination resulting from personal contact with the Central Ego. In

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this experience all sense of personality is gone (the other metals). The person experiencing it is one with the Ego of all humanity.

The Divine Name attributed to Tiphareth and thus to the Six of Wands is Tetragrammaton Eloah ve-Da'ath, יהוה אלון ודעת, That which was, is and will be, strength and knowledge. This is an affirmation of power. The highest function of the Ego center in man is to be aware, at the level of self-consciousness, that the essence of our humanity is the Universal One. The number of this Divine Name is 548, which is also the number of Ani Tetragrammaton oseh kal-elleh, יהוה עשה כל-אלה, 'JN, "I, Tetragrammaton, do all these things". This is the secret of union with the Central Ego. A commentary on this is "The Father works and I work". 548 is also the spelling of Binah in plenitude, and we have seen how Tiphareth is the result of the finitizing power of Binah.

The Six of Wands, connected with the second decanate of Leo, combines the powers of the Sun and Jupiter and the zodiacal influences of Leo and Sagittarius. In Key 10, Jupiter, we see the unfoldment of personality as being brought about by the cyclic manifestations of the Life-power. In Key 8, Leo, we see this same unfoldment of personality as the consequence of the Law that all things below the human level are shaped by human subconsciousness. Key 14 is a direct representation of the great truth that every human personality is worked upon by the Life-power until it becomes a perfected instrument, able to express that Life-power's inexhaustive energy, consciousness and substance. This is the great truth that will eventually set us free.

MEDITATION

For your meditational practice this week use the Six of Wands in conjunction with Key 19, Key 14, Key 10 and Key 8 and their respective color cards. Begin by intoning the Divine Name, I H V H Eloah ve-Da'ath (Yod Heh Vav Heh - aya low ah - vah dahth) to the notes F-C-C#-C — E-F#-C#-C — C#-F#-A-A. Pause to feel your vehicle as a channel for all the powers above Tiphareth on the Tree, dispensing them in beneficial control over the personality Sephiroth below. Continue with meditation on the Keys. The Six of Wands symbolizes the harmony and balance of opposites. Key 19 is the Spiritual Sun and it is through the cardiac ganglion that the higher conscious powers enter the body. Key 14 shows the Ego as the Holy Guardian Angel transmuting the Vital Soul so that the influence from Kether can flow down through the middle pillar into the level of embodiment in Malkuth. Key 10 depicts the grasp of first causes, the wheels within wheels, which leads to a higher order of knowing. Key 8 shows cultured, humanized subconsciousness controlling the lower nature of man to the end that its highest expression can become manifest in human personality.

KEY DIVINATORY MEANINGS

The second decanate of Leo, related to this Key, is the time period of August 2 to August 12, ruled by Jupiter. In Tarot divination the Six of Wands partakes of a meaning similar to the conjunction of the Sun and Jupiter, combined with the influence of Leo and its natural fifth

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house. Well Dignified: success, happiness, gain; gain through love affairs or by the opposite sex; pleasure in labor; gain after a period of uncertainty and competition. III Dignified: loss through the same things; waste in pleasure; trouble through pride of riches or through insolence based on success.

KEY WORD

Victory.

##

THE ORACLE OF TAROT

Lesson Nine

THE SEVEN OF WANDS

The Seven of Wands symbolizes Netzach, Victory, sphere of the activity of Venus in the world of Atziluth. Desire, the principle attribute of Netzach, like the other human attributes of memory, volition and ego consciousness, does not originate in the personality. Behind every human desire is the outward and downward movement of an impulse from the archetypal plane of causes. It is through the working of our desire nature that we become aware of the specific forms of expression which constitute what may be called our personal vocation. This is why human desires are called the promises of God.

The Seven of Wands thus depicts the drive, the motive, behind personal desire. On this level all desire is pure. As it descends through the three planes below, it can take impure forms. Our notion of the means we should adopt to make our desires actualities are often mistaken, often futile. But desire is divine and grounded in essential goodness. They who bid us kill it out are preaching spiritual suicide.

The means for purifying desire is symbolized by the Seven of Wands, which is made up of a fire triangle and a square, composed of wands. The fire triangle symbolizes the need to melt desire down to its essential or primal essence by fiery analysis. This is the 'cooking' mentioned in the Turba Philosophorum and other treatises on Alchemy. Next there must be what the same text relates to as 'imbuing'. Imbue means basically 'to saturate' and is related to the Sanskrit ambu, water. This harmonizes with the Tree of Life where Chesed, of which Netzach is the reflection, corresponds to water. The 'imbuing' of personal desire is its saturation with the essence of that inner spirit of beneficence which inspires all desires. The square corresponds to Chesed, which we have learned to associate with beneficence. Thus the Seven of Wands is a symbol of the 'cooking' and 'imbuing' of desire, the relating of our desires to their essential spiritual essence corresponding to the Deity plane of Atziluth.

Astrologically, the Seven of Wands correlates with the third decanate of Leo, sub-ruled by the Mars of Aries. We must, by the exercise of reason (Mars in Aries) as well as imagination (Netzach, sphere of Venus), relate any desire to its cosmic aspect (Wands). We must saturate it with its essential meaning and motive and take it out of the limitations of the merely personal into the freedom and power of the universal. In this identification of personal desires with what amounts to a universal tendency, backed by irresistible power, we find the meaning of bringing our Venus to whiteness. Whiteness corresponds to Kether and also relates to desire on the Atziluthic plane of first principles. Yet the work we are now considering does not end with this. The next stage is creating vivid mental images (visible coin). These clear patterns must then be turned to redness, the color assigned to Mars. Desire must be accompanied by volition or action in order to make a difference on the physical plane. Mars in this case is the Mars

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of Aries which has to do with reason, definition and order. Clear vision and reason must fashion desire, Venus, into specific adequate forms. Then our intentions and volition come into play. We use our self-conscious intellectual powers to keep the vision before us, to deepen our intention, to focus our purpose. We finish and perfect our vision. This whole process, as we have outlined it, is symbolized by the Seven of Wands.

Netzach, furthermore, is a fiery Sephirah of emotion, so it correlates with the fire assigned to Wands. You might say that in the Atziluthic world it is in its element. As this archetypal fire expresses in Netzach, it is the fire of emotion. Nothing can really be accomplished without the warm stirring of emotion.

On the Tree of Life Netzach is termed Victory and intimates the ultimate success of the Great Work. By analyzing it letter by letter we get Nun, fish, reproductive power; Tzaddi, fishhook, meditation, that which lifts the fish from the water or that which raises the reproductive power from subconscious to self-conscious levels of expression; Cheth, a field, limitation of a specific area for purposes of cultivation. Thus Netzach intimates that the Victory it designates has to do with control and direction of reproductive force. The power so harnessed is applied to definite creations for cultural and evolutionary purposes.

Because Netzach is the sphere of Venus and the Seven of Wands is sub-ruled by Mars, this Key hints at the secret relationship between these two forces. Netzach on the Tree is diametrically opposite to Geburah, sphere of Mars. In mythology a hidden relationship is indicated by the story of the clandestine love of Venus and Mars. Behind this myth is the idea that volition and action (Mars) are inseparable from the Venusian image-making power expressed in desire. The Mars force is seen to be the basis of our power to create mental images. These mental creations of man lead to the transformations of nature, the cultural power designated by the term Netzach, Victory.

The Divine Name associated with Netzach and the Seven of Wands is I H V H Tzabaoth, יְהוָה צְבָאוֹת, Jehovah of Hosts. Tzabaoth is from a root 'tzabaw', which means to go forth, to assemble, to mass. The going forth of the One Power has a particular purpose, a definite objective. This is to overcome every appearance of evil, to vanquish every form of disease, inharmony and lack. The warfare of the One Power is not a battle of hate. It is not even a battle to maintain the rights of man or God. Spirit has only one weapon and the only word which fully expresses the Divine intention is the verb, to love. Thus the hosts which are massed in the heavens and on the earth are the manifold expressions of Love, which never faileth. This Divine Name attributed to the sphere of Venus and the seat of desire expresses the truth that when desire is purified and perfected it is transmuted into love, and Venus is the ancient personification of the unfailing power of love.

On the Tree of Life, Netzach is a direct reflection of Chesed through the Path of Kaph. Human desire and the forms of mental

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imagery with which human desire clothes itself are the means for demonstrating the truth that the cosmic order is a success process grounded in beneficence. All man's desires are really his intuitive perception that what he wants is really already his. Hence to become witnesses to the actual external embodiment of what we want is, as Jesus said, to believe we have already received what we desire. They who do this partake of the level of awareness corresponding to Netzach in the Grades of the Western Tradition. Such a one is called a Philosophus. Though not yet Adepts, they have a better vision of the cosmic order than most human beings. Their comprehension of the possibilities in man himself and in his environment are clearer than most person's. All the innovations of modern life had first to be imaged by someone with foresight, someone who could penetrate with the inner eye into the true nature of things. Electric lights were just as possible 2,000 years ago as today, but not until Edison and some others imaged this possibility with rational scientific faith did the actual advancement come into manifestation. Behind human desire is the divine urge of the Life-power to pour Itself out in ever increasing measure.

Those who truly understand or 'possess' the Seventh Sephirah on the level of Atziluth, corresponding to the Seven of Wands, understand and control the desire nature with far greater competence than does the average man. The Philosophus, for instance, understands that desire has a disintegrating, as well as an integrating, aspect. This disintegration aspect of desire is symbolized by the path of Mars which connects Netzach to Hod. Whatever we want must be something different from existing conditions, necessitating destruction of the old. He understands also that meditation, corresponding to the Path of Tzaddi which connects Netzach with Yesod, is the basis of bringing our desires to manifestation. The automatic consciousness of the Vital Soul in Yesod has to do with the formation of astral patterns which are ultimately precipitated as physical forms.

When we 'hold the thought', when we bring our mental patterns repeatedly before us, concentrating on their every detail, we are really meditating, even though not on the highest level. However, even the highest forms of meditation, directed toward spiritual illumination, must be backed by earnest desire and aspiration. This higher form of meditation is the basis for the alchemical transmutation of personality which leads to spiritual illumination and adeptship. A Philosophus whose understanding encompasses the level of awareness corresponding to Netzach in Atziluth is actively working on the transmutation of personality into the Stone of the Wise. He knows that control and direction of the desire nature, backed by meditational practices, is the way to his ultimate goal. This control and direction are built into the very cells of his body by the Corporeal Intelligence, Key 18, which joins the powers of Netzach to those of Malkuth, seat of Guph, the physical body.

MEDITATION

For your meditational practice this week, begin by intoning the Divine Name I H V H Tzabaoth (Yod Hay Vav Hay - Tzah Bah Ooth) to the notes F-C-C#-C — A#-E-E-C#-A. I H V H Tzabaoth is the One

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Power in its aspect of Desire and Love, the basis for all that eventually becomes manifest in the world of name and form. Pause to feel the flame of Divine Love permeate your aura and your vehicles. This is the strong force of all forces which is said to be "integrating if it be turned toward earth".

Proceed with the Tableau for the Seven of Wands, also using Keys No. 3, 19, 16, 8 and 4 and their color cards. In working with this Tableau, formulate the specific intention of bringing the emotional nature under control and of developing the ability to relate all personal desires to their cosmic principles. This meditational work should help you to express the powers connected with Netzach on their highest, innermost level. Before we begin consciously bringing our desires into manifestation — Netzach in the lower, more manifest worlds — we must relate them to this higher level so that we can see their cosmic as well as their personal significance. This is one way to assure yourself that you really want what you desire. When we have not related our desires to their cosmic principles, oftener than not when they do come to pass they bring us more sorrow and pain than fulfillment.

Be sure to have your notebook handy during these techniques. Remember that with these meditations you are tuning into the minds of 'those who have gone before'. What you receive can be of inestimable value to you.

KEY DIVINATORY MEANINGS

Astrologically, the Seven of Wands, because it corresponds to the third decanate of Leo, is the time period from August 13 to August 22. In divination, the Seven of Wands combines the activities of the Keys listed in the Tableau together with ideas of pleasure and love connected with the fifth house in Astrology, the natural house of Leo.

Well Dignified: denotes pleasure in strenuous action; some danger through love affairs or self indulgence; also strength and magnanimity; adventure; courage in the face of difficulties; influence over subordinates. Ill Dignified: indicates ignorance, pretense, vain-glory, quarrels and wrangling, threats and very determined opposition, especially from subordinates and open enemies.

KEY WORD

Valor.

##

THE ORACLE OF TAROT

Lesson Ten

THE EIGHT OF WANDS

The Eight of Wands symbolizes the powers of Hod at work on the Atziluthic plane. Hod is the seat of the intellect in man and the sphere of the activity of Mercury. What Alchemists call the 'Mercury of the Sages', Qabalists call the Perfect Intelligence assigned to the Eighth Path of Wisdom. The word 'perfect' in Hebrew is Shalom, שלום. It has a great variety of shades of meaning, including peace, health, prosperity, completeness, wholeness, perfection, concord, friendship and good of every kind.

Mercury is symbolized in Tarot Key 1 by a Magician drawing power from above and applying it to planes below. This is the power of human self-consciousness as it works through the intellect of man. Man is the transformer of his environment, and the force he uses is the 'secret fire', symbolized by the whole suit of Wands and shown in Key 1 as the wand held aloft by the Magician. Yet, at the same time, Hod is a Sephirah associated with the element of water. Thus the Eight of Wands is a representation of the powers of fire and water in alchemical Mercury. The human self-conscious level of life is the mediator between the superconscious and subconscious levels.

The Perfect Intelligence of the Eighth Path is said to be the "dwelling place of the Primordial" or the "Treasure of the Primordial", תכונת הקדמות, Tekunath ha-qadmuth. Tekunath, תכונה, is from a root meaning "to arrange, to measure", suggesting the same idea implied by the arrangement of implements on the Magician's table. This is the idea that through his powers of arrangement and discrimination, man brings the products of nature from their wild state into the perfection of those symbolized by the cultivated flowers in the Magician's garden. This perfection cannot be expressed except through the mediation of the human intellectual activity which brings out the latent potencies of nature. The potencies were always there. All advancement in civilization is the unveiling of Primordial Treasure. All magical practices partake of the knowledge which assumes that the objective to be reached is already an existing reality. It simply has not yet appeared to the eye of sense. Yet a true Magician does not attempt to force circumstances that he wants; he is rather a witness than an actor. He does not try to impose non-existent 'personal will' on people or circumstances.

The Perfect Intelligence of Hod is said to have no root "other than the recesses of Gedulah, whence its essence emanates". This is the unfailing beneficence of Chesed, which is diametrically opposite to Hod on the Tree. It is the simple declaration that the desirable perfection of things to come is already provided for. True, we must make clear patterns of our objectives, but as we progress in our practice of the Magic of Light we understand that the patterns are truly shown to us. They are gifts from above and from within. Thus the Path of Mem, Key 12, activates Hod with the Will force from Geburah and Key 12 symbolizes the consciousness, "I do nothing of myself."

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Our power comes from above and so do the higher forms of knowledge, but it is at the self-conscious level of our waking life that the transformations occur. Everything constituting our environment is subject to our self-conscious thought and is a reflection of that thought. Self-consciousness is the Magician, is the Transformer. We do not have to make it so. Occult practice is not directed toward making Self-consciousness the Transformer; it is concerned with right application of our inherent magical power. Any appearance in our environment of restriction, or bondage, is a form conjured up by our own magical power. This is the first lesson to be learned, difficult as it is to accept. Every appearance of adversity is built up by mental power working through the person to whom the appearance is presented.

Magic effects no change whatever in the essential nature of things; nor does it modify in the least the orderly sequences of cosmic manifestation. A magician awakens himself from a dream of delusion, that is all. He changes his point of view. He stops thinking of the world as being his adversary, stops seeing it as something opposed to his will. Instead, he sees it as his domain, as the instrument for his self-expression, as something subordinate to the Spirit within him which is his true and only Self.

Astrologically, the Eight of Wands correlates with the first decanate of Sagittarius under the double rulership of Jupiter. The good fortune attributed to Jupiter is shown in Key 10 of Tarot as the perfect beneficence of the Cosmic Order. The Eight of Wands symbolizes man's growing intellectual awareness of the essential perfection of this Order. Those who have attained to an understanding of Hod on the level of Atziluth are concerned with comprehending this Cosmic Order and its expression through the intellect of man. In the Grades of the Western Tradition, Hod is connected with the Grade of Practicus. Practici are concerned with setting in order what seems to be in disorder in their lives. They treat evil as raw material for transmutation into the very forms of expression which will best suit their purposes. This practice does not confer magic power nor enable the Practicus to attain it. What it does is to make him aware, through experience and reason, that he has magic power. His training is concerned with the orderly exercise of the power he already has to the end that he shall see around him objectively a set of circumstances which agrees with his mentally conceived patterns. He does not attempt to impose his personal notions on the world surrounding him. Rather he is learning to formulate patterns in accordance with the way things really are. In short he is learning to live by his knowledge that the universe he finds himself in can be depended upon for every good and perfect gift.

This practice includes the observation of the order and patterns in nature and the perception of this same order and these same patterns within man himself. A Practicus is further learning to control the solar and lunar currents as they course through his body with the 'aid of Mercury', human self-conscious intellect, and to perfect the functions of the Seven Holy Planets within. This is the expression of the

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Perfect Intelligence of Hod through the intellect of man.

He is also learning to perceive the truth hidden behind the veil of appearances. On the Tree, the Path of the Renewing Intelligence attributed to Key 15 ascends from Hod to Tiphareth. Before one can reach the Christ Consciousness of Tiphareth, one must overcome the erroneous opinions and habit patterns which adherence to the reality of superficial appearances engenders. Descending from Hod to the Vital Soul in Yesod is the Path of Resh, Key 19 in Tarot. Through this Path the right measurement of intellect is carried in patterns to the level of the Vital Soul. The Sun in Key 19 symbolizes Hod. Our sun or day star is a concentration of self-conscious energy, and that self-conscious energy is the 'Mercury of the Sages' concentrated in the Ego in Tiphareth. Thus the Ego, which is the 'Mercury of the Sages', is also the Sphere of the Sun. This is why Tiphareth in our color scale has the yellow of Mercury, while Hod has the orange of the Sun. Tiphareth stands for the reservoir of Mercurial power, while Hod stands for a concentration of the cosmic solar force. The Sun works through the activity of Mercury, and Mercury through the activity of the Sun. It is with control and direction of this cosmic solar force that we must work in order to partake of the level of understanding associated with the Hod of Atziluth.

Just as there is no separate will or memory or desire, we see that the intellect of man is really an expression of the ability for measurement, discrimination and analysis inherent in the One Consciousness. Intellect is simply another expression of limitation and concretion which we have come to connect with the powers of Binah. Hod is the final Sephirah on the Pillar of Severity which Binah heads. This is necessarily true, for all analysis, reasoning, discrimination and measurement are based on an ability to make fine distinctions between similar things, and this, in essence, is the limiting aspect of the Sephirah Binah. The principle behind the intellect of man symbolized by the Eight of Wands is thus seen to be the ability of the One Consciousness to measure, discriminate, distinguish and differentiate.

The Eight of Wands shows the wands formed into eight spokes reminiscent of the eight-spoked design on the Fool's garment in Key 0, the eight spokes in the make-up of the Wheel of Fortune assigned to Jupiter, and the eight-spoked star in Key 17. They are all emblems of the Quintessence which is Spirit, the power behind the energy transmitted to their world systems by suns. They symbolize the whirling motion which brings the universe into manifestation.

We have seen that the Eight of Wands is connected with Key 10, Jupiter, astrologically. Intellect, in its highest aspect, has to do with a right comprehension of what Jupiter stands for; a comprehension of man's place in the cosmic order. This right measurement in the sphere of Hod brings the magic of intellect to its highest purpose. Self-consciousness expresses the powers of Jupiter as perception of the cyclic activity of the One Self, and as a comprehension of the Law of Rotation in human life. This grasp of first principle is the basis of the magic associated with Mercury and the Eight of Wands.

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The full perfection of the magic of intellect is furthermore based on the correct functioning of the Jupiter Center in the human body. This is the solar plexus area associated with the abdominal brain which controls all the abdominal viscera and has command of assimilation. Its occult functions have to do with activities by means of which man may synchronize his personal cycles with the universal cycles of the Life-power's self expression.

The eight radii formed by the arrangement of the Wands in the Eight of Wands remind us that eight is the number of Hermes and of Christ. They indicate that the secret of mastering circumstances is to be sought in the fact that the innermost spirit of humanity is identical with the Christ Consciousness in Tiphareth, which sets into motion the wheeling activity of the cosmic cycles. Thus the true 'philosophical mercury' whose sphere of activity is Hod is seen to be the same right knowledge of true comprehension suggested by Key 10. The geometrical arrangement in the Eight of Wands is a graphic portrayal of this right measurement (Mercury) of the 'secret fire' (Wands) in its cyclic activity (Jupiter) throughout the cosmos. This leads to an identification of man's innermost nature with the ruling power of the universe.

Key 10 in Tarot, Jupiter, is assigned to the direction West, suggesting events and circumstances which are in the immediate present. What surrounds us now, however, is the culmination of a stream of events coming out of the past. The present situation represents the end of a cycle of preceding activities. Thus the correct measurement suggested by the Hod of Atziluth must be based on correct analysis of the past events that have brought about the present moment. We cannot measure the Life-power Itself. Measurement must be of things already accomplished. All magic begins with analysis or evaluation of conditions which are now present before us, because they are the results of past activity. All successful calculation of the probable results of present action requires accurate estimation of the nature of the powers revealed by what has preceded the present moment. One who has attained to an understanding of Hod on the level of Atziluth has learned to look for the cosmic principle behind all events and to follow them into their manifest state as they drive toward physical manifestation in the worlds below Atziluth.

The Divine Name attributed to Hod and thus to the Eight of Wands as Hod on the Atziluthic plane of Diety is Elohim Tzabaoth, אֱלֹהִים צְבָאוֹת, "God of Armies". Its number is 585, which is the square of 12 (144) plus the square of 21 (441). 12 is the number of the Divine Name, Hu, הוּא, one of the titles of Kether. 21 is the number of Ehayeh, אֶהְיֶה, the Name of Names also assigned to Kether. Thus Elohim Tzabaoth, the Divine Name associated with human self-conscious intellect, represents mathematically the fullest manifestation and the perfect expression of Kether. This in essence is the purpose of human self-consciousness. This purpose is seen to be the perfect expression of the powers of the One I AM. One word which adds to 585 is Ha-seraph, הַשֶּׂרָפִי, the fiery serpent. As you remember, the serpent is

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one symbol for Mercury or Hermes. When the self-conscious powers of man are misunderstood and misdirected toward separateness, then they express the evil connotation of Mercury as the slanderer of man to himself. That is why the Mercury symbol is on the belly of the Devil in Key 15.

MEDITATION

For your meditational practice this week begin by intoning the Divine Name, Elohim Tzabaoth (Aye-low-heem Tzah-bah-ooth) to the notes E-F#-C-F-G# A#-E-E-C#-A. Pause to feel the flow of the One Force in its aspect of keen discrimination and right measurement associated with right use of human intellect. Endeavor to identify your intellectual powers with those of the Magician in Tarot.

Besides the Eight of Wands, the Tableau for this week includes Key 1, Key 14 and Key 10. Proceed with this Tableau as with those associated with preceding Keys of the Minor Arcana. Your self-conscious intellectual powers will bring you to comprehension of the true function of human intellect as the perfecter of nature, the cultivator of that which is below and the transformer of all seeming misery and failure into the Splendor of the Perfect Intelligence of Hod.

KEY DIVINATORY MEANINGS

As the first decanate of Sagittarius, the Eight of Wands is the time period of November 22 to December 1, ruled by Jupiter, suggesting a combination of the powers of Mercury and Jupiter together with the zodiacal attributions of the sign Sagittarius and its natural 9th house. Well Dignified: aspiration; foresight; rapid expression of force, but quickly expended; the acceleration of anything in which the querent is interested; generosity; confidence; freedom. Ill Dignified: violence; warfare; rapacity; insolence; theft or robbery. These are suggested by some of the evil meanings connected with Hermes or Mercury associated with misuse of human intellect.

KEY WORD

Swiftness.

##

THE ORACLE OF TAROT

Lesson Eleven

THE NINE OF WANDS

The Nine of Wands symbolizes Yesod in the Archetypal world, the principle behind the basis or Foundation. The Ninth Sephirah is the basis of the physical plane only, not of the powers above it on the Tree.

Yesod is the seat of the automatic consciousness and the name given to the Intelligence associated with it is Tahoor, טהור, 220, clear, pure, purified. It is important to recognize that what is represented by Yesod on the Tree is in its essence basically clean. Such impurity as may be found in it is nothing that is characteristic of Yesod itself. As the seat of the automatic consciousness it responds to whatever is sent down to it from the self-conscious level. Therefore, one of its attributes is impressionability.

Yesod is the sphere of the influence of the Moon, pictured in Tarot by the High Priestess, Key 3. The powers you have come to associate with her find their expression through the Ninth Path. In Gematria Yesod is the number 85, which is also the number of the letter name Peh, (פ), attributed to Mars. The aspect of the Mars force emphasized in Yesod is that of reproduction. The automatic consciousness reproduces the patterns sent down to it from above in ultimate physical manifestation. Thus the Nine of Wands as Yesod in the world of principles is seen to be the principle behind the reproductive power of the One Self.

The Nine of Wands portrays this reproductive principle in its design, which shows three triangles whose points total nine in number. The fire triangle at the top represents the powers of the Divine Triad. These powers are duplicated in the Egoic Triad of Tiphareth, Netzach and Hod symbolized by the middle triangle. This triad actually includes the cosmic attributes of Chesed and Geburah reflected into Netzach and Hod. All the powers of these Sephiroth are centered in the Ego in Tiphareth. The water triangle at the bottom is so designed as to suggest the mirror image of the triangle above. It is the same powers of Netzach and Hod reflected downward into Yesod, the automatic consciousness and world of patterns. In all these areas one force is at work. That One Force is seen to be the 'fire' of the archetypal world. In the lower triangle the fire force has been turned in the opposite direction toward the manifest, toward the One Foundation in Yesod where the patterns of all physical phenomena are held. Note in passing that the light and dark ends of the wands are conjoined in the points of the triangle. Any form or aspect whatever is a synthesis of opposite forces. Remember, too, that every Sephirah is negative in relation to what is above it on the Tree and positive in relation to what is below it.

In the lower triangle, the Personality Triangle, the forces of the higher Sephiroth are reproduced in physical form and seemingly reverse themselves in the process. The reversal is that in the Per-

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sonality Triad the originating influence seems to come from below, but it is really a mirror image of the Egoic Triad. The real power is truly in Tiphareth. Never does power originate in 'that which is below'. All manifest phenomena are like mirror images, where what is seen in the mirror is mistaken for that which it reflects. This is further brought out by the fact that Yesod is the sphere of the influence of the Moon. The light of Lebanah is the reflected light of the Sun, just as Yesod is the reflection of Tiphareth. Always the power at work in Yesod originates in Tiphareth; and as the moon reflects and reproduces solar radiance, so the automatic consciousness reflects and reproduces the powers of the Ego in Tiphareth. The Nine of Wands is a symbol of this reflective principle inherent in the Life-power.

Because the Intelligence represented by Yesod is the Purified Intelligence, we must realize that reproductive functions, no matter upon what plane they are expressing, are not evil potencies in themselves. When the reflection from Tiphareth is distorted, as an image in an imperfect mirror, the reflection will not mirror the perfection of its source.

In the Grades of the Rosicrucian Tradition, one who is working toward conscious grasp of the powers of Yesod is called a Theoricus, a tester of theories. In its highest aspect this Grade correlates with the Nine of Wands. A Theoricus is concerned with apprehending the powers of the automatic consciousness and with purifying this level by practices and meditations. He is perfecting the mirror of his inlet of the automatic consciousness so that it can eventually reflect the perfection of the Ego above.

A Theoricus is further learning to work directly upon what has been called the Anima Mundi or Soul of the World. This does not mean that one who is concerned with comprehending the powers of Yesod surrenders to the impulses of the automatic consciousness. What is meant is that he has recognized this phase of total consciousness as the more than adequate working power. It is not the executive, not the director, but the operative agency. He does not look to it for guidance. Guidance comes from a higher level. Yet he rests confidently in the power of Yesod to carry out his plans. Before this subconscious force can do so, however, it must be set free from the false notion that any human being ever does anything by or of himself. The automatic consciousness reflects our conscious thinking just as the Moon reflects the Sun. It does more than reflect; it also elaborates by means of deductive reasoning. To say, "I act of myself", is really saying, "I have no powers but my own limited personal abilities". Then the automatic consciousness, true to its nature, elaborates this idea into the miseries of restriction, poverty and disease that most of mankind is plagued with. To change the pattern is to renounce our personal power by saying with Jesus, "Of myself I can do nothing." Then we begin making ourselves receptive to the Higher levels of awareness, reproducing in our daily lives the wisdom and abundance that are the fruit of unobstructed guidance from the Ego in Tiphareth.

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Yesod corresponds to the astral plane, the field of finer substance and of subtler forces. This sphere on the Tree holds the etheric and astral counterparts of physical forms. It is the same as the abode of shades, Hades, the underworld and Sheol in the Old Testament. The Divine Name attributed to Yesod and thus particularly to the Nine of Wands is Shaddai El Chai, שְׁדַי אֵל חַי, Almighty God of Life. Its value in the Magical Language is 363. This is the value of Zera Elohim, זֶרַע אֱלֹהִים, a godly seed, seed of God or offspring of God. This connects with the attribution of Yesod to the reproductive organs of the Grand Man. It is also the value of Ha-Messiah, הַמָּשִׁיחַ, the Messiah. The Messiah is the Christ consciousness seated in Tiphareth. Yesod is the reflection of the Ego in Tiphareth and is thus of the same essential nature.

Nefesh, נֶפֶשׁ, the Vital Soul in Yesod, is the animating principle shared by man with the kingdoms of life below the human level. The value of Nefesh is 430. This is the value of the full name of Yesod, צְדִיק יְסוֹד עוֹלָם, meaning "Righteousness is the foundation of the world." 430 is also the number of Nahshaf, נֶחֱשָׁף, to blow, to breathe, evening twilight. This connects with the attribution of the element of Air to Yesod.

As the sphere of the influence of the Moon, the powers of the Vital Soul or automatic consciousness are those attributed to the Moon goddesses and the goddesses of the underworld in mythology. The underworld is that which is beneath and supports the physical plane. The outer bodily mask which is really an aggregate of forces, of little consciousnesses, is maintained by the Vital Soul in Yesod under the direction of the Ego in Tiphareth. The Vital Soul is the substratum of consciousness which maintains the consistency of the laws of matter revealed by chemistry and physics. In the vegetable kingdom, this Vital Soul shows more evidences of livingness and has the power of reproduction, which is the main characteristic of organic as distinguished from inorganic life. Evolution is dependent upon the reproductive power of the Vital Soul, which has built an ascending scale of bodies up to the present human organism as evolution proceeds. The Nine of Wands symbolizes this universal principle of livingness which expresses through bodies, but is not a power inherent in that body anymore than are will, memory, desire or intellect personal powers.

This same reproductive principle symbolized by the mirror image triangles is the power which will lead man to mastery as he learns to participate consciously in his own evolution. This reproductive principle is the basis for the modifications in organic structure that lead to the perfect channeling of superconscious forces associated with adeptship. This further evolution is not biological or genetic. It is conscious evolution in which the person who is evolved into a new species of human being is an active participant; that is, he is self-conscious of what is going on. He knows what is to be accomplished and deliberately adopts ways of thought, action and practice which will make him 'more than man'.

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Astrologically the Nine of Wands corresponds to the second decanate of Sagittarius ruled by the Mars of Aries. This association points to the necessity for destruction in partaking of the Purified Intelligence of the Sephirah Yesod. Destruction of the errors inherent in the patterns of our automatic consciousness must be effected before we can apprehend the true nature and potencies of Yesod. This destruction partakes of the nature of fire and purges the images in the subconscious realm. Then this level of consciousness can be freed to reflect the pure Atziluthic essence of the powers which flow down to it from above. We are all subject to error and false knowledge because we all share the world Vital Soul. While we are incarnate we cannot be free of all patterns, but when we learn to recognize them for what they are we are no longer at their mercy. The illusions of physical existence are comprehended. Some are seen as useful illusions whose impact can help us on the Path of Return; others are discarded, or at least lose their hypnotic spell over us because we see them as obstructions to the liberation and superconscious guidance we seek. The force thus freed, which has been locked up in erroneous habits of thought and action, can then be used to open the Inner Eye of Vision that leads to conscious union with the Source of All.

The root of all errors is the error of separateness, the error that we are autonomous self-acting creatures. One who is working consciously in the realm associated with Yesod strives continuously to rid the automatic consciousness of this basic error in the Vital Soul of man. Analysis and reason associated with the Mars of Aries are the basis of this destruction or dissolution. After this it takes repetition or reproduction in subconsciousness of the knowledge that human personality is the mediator and the channel for powers from above. Mere intellectual assent is not enough. Over and over, by actions and words and thoughts, man's true place in the scheme of things must be acknowledged until it becomes a subconscious habit pattern. When this error together with the basic error that immortality is a post mortem state has been completely purged from consciousness, the other lesser errors which are based on these errors can be eliminated. It then becomes possible to make ever more perfect patterns which will be reproduced toward the production of the liberated personality of adeptship. One then knows that all the patterns, all the actions, all the practices that lead him toward 'more than man' are really the work of the Ego in Tiphareth.

Key 14, Sagittarius, associated with the Nine of Wands astrologically, symbolizes this phase of the Great Work. It shows the Ego as the Holy Guardian Angel tempering and modifying the Vital Soul, pictured as the pool at the Angel's feet. It is through the 24th Path of Samekh, Key 14 in Tarot, that the direct influence of Tiphareth is brought to bear upon Yesod.

MEDITATION

For your meditational practice this week begin by intoning the Divine Name, Shaddai El Chai (Shah-dah-ee Ale Khah-ee) to the notes C-F#-F E-F# D#-F. This is the One Self in its aspect of

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working power, vitality and force. Pause to feel the vital energy of the Divine Level of consciousness as it courses through your body and aura filling you with the drive and impetus you need to carry out all your plans. Continue your practice with the Tableau for this week, including with the Nine of Wands the Keys No. 2, 16, 10, 14 and 4. Attempt to see how the forces symbolized by these Tarot Keys express the action of the secret fire as it purifies by test and trial the patterns in the Vital Soul and raises the substance of Consciousness to be imprinted with the wisdom of the Universal Order.

KEY DIVINATORY MEANINGS

In Tarot divination this Key combines the forces of the Moon, Mars and Jupiter and the zodiacal influences of Sagittarius and Aries, together with the Ninth house of the Higher Mind. Well Dignified: well placed in a divination, this Key suggests originality, independence and daring. It has meanings that include strength in reserve; health after illness; success, but attended with some strife. Ill Dignified: danger; violence in foreign places or during long journeys; difficulties with relatives of the marriage partner; conflict with persons prominent in religion or law; obstinacy.

KEY WORD

Preparedness.

##

THE ORACLE OF TAROT

Lesson Twelve

THE TEN OF WANDS

The Ten of Wands relates to the Sephirah Malkuth in the Archetypal world of Atziluth. Malkuth is the fruit of the Tree just as Kether is its root. In Atziluth, the Ten of Wands refers to the principle of manifestation. This manifesting principle is seen to be a synthesis of the powers above it on the Tree. It is the point at which all the influences which descend from above finally converge. To Malkuth are assigned the sphere of the elements, the physical plane, and the physical body in the constitution of man.

Every physical body, whether it be mineral, plant or human being, is actually a focus of various energies. There is really no such thing as a separate body. In physics the forms of matter are classed as radiant energy (fire), fluids (water), gases (air) and solids (earth). Everything in Malkuth is a combination of various proportions of these four 'elements'. The form of a body is relatively solid, it has definite shape and definite properties, but its component parts are continuously changing and its form persists only so long as the body is held together by its Central Self. Its continuance in time and space is due to the fact that it is a field of coordinated forces.

In the mineral kingdom the forces may express as a collection of molecules forming a crystal. In the plant world the same forces may be arranged so as to manifest a group of leaf or root cells. In animal and human bodies the organization and structure become increasingly complex, yet every cell, every molecule, every atom of any physical form is actually an aggregation of points of light held together by the power of a central nucleus of Spirit. Like a water-spout or whirlpool the component parts of a body are continually entering and leaving the relatively stable field we know as body. This is true, even of crystals and other mineral forms, though the entering and departing elements of these are electro-magnetic radiations.

Thus the principle of manifestation, referred to the Ten of Wands, is seen to be the power to hold 'points of light' or the One Force into an aggregation of vibratory rates which, in turn, constitute the stresses of force that hold a pattern in relative stability. The microcosm (human personality) is the expression, in the space-time framework of the physical plane, of the whole range of cosmic forces. Every form of energy known to science is present in and operative through the microcosm. So are all the forms of energy as yet unrecognized by official science. The microcosm, in short, is the ALL in little.

As the fruit of the Tree, Malkuth represents the fulfillment of the purpose first formulated in Kether. Thus the physical plane and man's physical body represent the culmination of the whole creative process. The object of this process is seen to be the perfected expression of cosmic forces on the physical plane.

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In the Grades of the Western Mysteries one actively working toward understanding of the Sephirah Malkuth is called a Zelator, zealous student. He is concerned with apprehending the light behind the veils of physical appearance and with transmuting and purifying his physical body so that it will serve as an instrument for receiving impressions from levels of existence above and beyond the limits of the physical plane. The Temple is the human body and its completion leads to liberation. Physical existence is the starting point for this work. It is the beginning of the Path of Return. It is also the plane upon which the Great Work finds completion.

The root of the word Malkuth is Melek (King), a name of Tiphareth to which Adam (Man) is also referred. The manifesting principle is thus seen to be an expression of the power to rule. This power to rule (Melek, King) is indicated as being a perfectly natural human quality, related to man's essential kinship with his Divine Source. The Temple of God is MAN, embodied MAN. The power that made the worlds and rules everything in the universe has its dwelling place in this Temple of the Living God. Our part is to become conscious participants in the Kingdom. The real inner Man is omnipresent. He who acts on the assumption that this is true soon finds himself in another world. The essential knowledge, which the Zelator is working to comprehend, is the knowledge that the goal is truly seeing this world as this world appears to the eyes of an enlightened mind.

The numeral value of Malkuth is 496. This is the sum of the numbers from 0 to 31, or extension of 31. 31 is the value of EL, לך, strength, assigned to Chesed. It is also the number of LO, לו, not, no thing. Here the Magical Language is reminding us that the Kingdom is the full manifestation of Divine Strength which is, in itself, No-Thing. 496 is a perfect number and thus it is an appropriate numeral symbol for the perfect manifestation of the Life-power.

We should bear in mind that as long as man's consciousness is merely that of homo sapiens, the only world known to him is the world of sensory experience, the mental impressions of sensations he receives through his physical body. Bodily contact with this field of sensation is the basis of all human knowledge, whether that knowledge be as superficial and inaccurate as that of a savage or as penetrating and exact as that of a scientist. The world of things we see surrounding us appears to be full of darkness and opacity. This is because we have not yet learned to see into it. When we do, we find it is all light and brightness. All things in our environment are forms of Light, are forms of the 'secret fire' force of the suit of Wands. What we experience through sensation is the real presence of the Divine Spirit veiled by the appearance of 'matter'. To find the light veiled by appearances is the first work of a Zelator.

Man's conceptions of reality are largely derived from sensations of mass, weight and solidity. Actually a solid is frozen mind-stuff. Solidity is an illusion. We think of gold as being solid because we are accustomed to seeing this metal at a temperature below that

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at which it crystallizes. We think of mercury as a liquid because our ordinary experiences of this metal are sensations of its appearance at a temperature above its point of crystallization. Actually the basis of manifestation — the principle behind the limiting, compressing force that leads to physical objectivity — is weight or gravitation. In the microcosm, which reflects the macrocosm, this force of gravitation is a mental power working at the self-conscious level. Thus the Ten of Wands, as the Atziluthic principle behind manifestation, is seen to be the universal power to congeal.

In the self-consciousness of man resides this cosmic power to determine weight and proportion. It does not matter that few human beings are aware of this fact. What Alchemists mean us to understand when they say that the Great Work is performed by the aid of Mercury is that one of the powers of human self-consciousness is this ability to direct the 'unknown force' of gravitation. In Tarot, Mercury is Key 1, the Magician, and magic is the art of using the power of self-consciousness to congeal invisible, formless substance into tangible, physical forms. When one learns this art through practicing the Great Work he is actually learning to control and direct modes of light vibration from the self-conscious level.

Desire is the raw material for control of the physical level. However, the urge of personal desire, as we have been told before, has to be transformed into the will for manifestation of certain aspects of cosmic law. It must be subjected to the fire of analysis (Wands). Then it is transformed into recognition of some aspect of the Great Pattern of universal law symbolized by Key 10, Jupiter, which gives it cosmic as well as personal significance. All this is symbolized by the design in the Ten of Wands where the triangle and square represent Netzach, desire, and repeat the token on the Seven of Wands. The down-pointing triangle at the bottom symbolizes the manifesting urge which drives the desire force into actual physical manifestation. Thus man's ability to determine form is seen to be rooted in the principle of desire.

The Divine Name attributed to Malkuth is Adonai Melek, אדני מלך, Lord King, showing its identity with Tiphareth, to which the name Melek is assigned. Its number is 155. Geometrically 155 is represented by a pentagram with lines of 31 units each, combining the ideas of El, 31, and those of the pentagon or five-sided figure.

Teth, Vav, Nun, Tzaddi, ט, ו, נ, צ, are the four Hebrew letters assigned to the Tarot Keys associated with the four fixed signs of the zodiac. Their combined value totals 155. The fixed signs correlate with the four elements of which Malkuth is the sphere of influence. 155 is also the number of Caneh, cana, כנף, a reed, a measuring rod. As a verb it means to purchase, to buy, to possess, to acquire possessions by a symbolic act. These Qabalistic referrals point to the idea that manifestation is a process involving weight and proportion related to gravitation.

Astrologically the Ten of Wands is associated with the third

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decanate of Sagittarius under the rulership of the Sun. This is another indication that the essential nature or principle behind the physical plane is identical with the Solar Consciousness of the Ego in Tiphareth. This same Ego is the Real Actor in us which gives us the ability to control the physical plane when we get out of the way and let Him work through us.

MEDITATION

Begin your meditation for this week by intoning the Divine Name Adonai Melek (Ah-do-nah-ee May-lek) to the notes E-F#-G-F G#-F#-A#. This is the Lord, King of Earth. Try to see His Luminous Face in all the appearances that surround you in your daily life. The veils are lifted for you once you begin to look. Continue your meditation, using the Ten of Wands in conjunction with Key 19, Key 10 and Key 14. Add Key 21 to your Tableau for this week because it is another Tarot symbol for the manifesting principle.

KEY DIVINATORY MEANINGS

The third decanate of Sagittarius is the time period from December 12 to December 21. In divination its meanings are those of the Tenth Sephirah combined with the planetary forces of the Sun and Jupiter, the zodiacal sign of Sagittarius together with its natural Ninth house of the Higher Mind. Well Dignified: generosity; success and honor in connection with the law, religion or philosophy; possibility of post of responsibility; gain through travel. Ill Dignified: ostentation; dogmatism; overbearing pride. Note:- this card often carries the significance of a burden of responsibility of 'too many irons in the fire', or the need for a rearrangement of the Querent's affairs or activities so as to get them in better order.

KEY WORD

Fullness of power.

##

THE ORACLE OF TAROT

Lesson Thirteen

THE KING OF WANDS

In your list of correspondences accompanying Lesson 2 the whole suit of Wands is assigned to the Yod of Yod Heh Vav Heh, to the world of Atziluth and to the element of fire. The upper point of Yod is particularly related to Kether and Yekhidah, while the body of the letter correlates specifically with Chokmah and Chaiah. Yekhidah is the Only One located in Kether and is the point of living conscious energy which focuses the potencies of Ain Suph Aur, אֵין סוּף אוֹר, Limitless Light. Chaiah is the life force, the vital principle in human personality identical with the radiant energy of the stars.

The King of Wands assigned particularly to the Yod of the Tetragrammaton is thus a personification of all the potencies of the letter Yod. The predominance of red in this Key ties him in with the element of fire. Because he is a mature male figure he also represents Ab, אב, The Father in the highest world of Atziluth. The King of Wands portrays the archetypal principle behind all the masculine, life-giving potencies you have come to associate with Ab and with Chokmah, Wisdom. This masculine driving energy is one with light. All luminaries are condensations into physical form of this primordial light.

The projective paternal Ab expresses Himself in all the Sephiroth following Chokmah in the series. Thus the King of Wands is the principle of projection, initiation, leadership and fatherhood. Because Ab is a notarikon for Aima and Ben, the masculine principle contains within itself the potencies of the Mother, Aima, אֵמָה, 52, and of the Son, Ben, בֵּן, 52. In Ab these potencies are latent or concealed.

Because His seat is in Chokmah, Ab the Father is the seed or germ of all the forces in the universe. Thus Chokmah is called the sphere of the zodiac. The rotation and revolution of the stars and planets in the heavens is rooted in the Wisdom of Chokmah. This knowledge is forceful, energetic, dynamic. It is the root of all special expressions of life and consciousness. The power denoted as Ab the Father in Atziluth by Qabalists is the same power modern science calls electricity. Because of the many ways in which it finds expression, man has difficulty in seeing the One Reality behind the multiplicity of forms.

Alchemically, the King of Wands is related to the Sulphur of the Sages. Alchemical sulphur attributed to Chokmah symbolizes the essence of self-consciousness in man. Chokmah is understood to signify practical as well as theoretical wisdom. It is a power to do, a power to make active. The vital force of Chokmah is called the spiritual seed of Sulphur. This vital force is therefore the seed of all self-conscious activities.

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Alchemically then, Sulphur is self-consciousness, the power of self-reference, the active principle of self-awareness. It is the office of this principle to bring down the superconscious energy (Mercury or Sattva Guna) so that it may be assimilated in the region or plane of self-conscious awareness. Superconscious energy is then differentiated into various forms of self-conscious activity. In the natural man, self-consciousness expresses more through the Tamas Guna, or salt principle, and draws its sustenance mainly from bodily sensations which are below it in the scale of consciousness. Man is then drawn into the conflicts of sensation and pain. The self-conscious principle, rooted in Ab, the Father, works either for the gratification of the senses or for man's release from their bondage. The regal figure of the King of Wands portrays the rulership man can exercise over his sense life when this life principle of Ab the Father has free access through personality.

Sulphur, as the self-conscious aspect of the dynamic projective force of Ab is also connected with the fiery masculine Yod. The Hermit, Key 9, attributed to the letter Yod, is another portrayal of the masculine principle. Because the upper tip of Yod is attributed to Kether, the light in the Hermit's lantern is a token of the concentration of Ain Suph Aur in Kether. The Hermit is a personification of Wisdom, the Life-power's own perception of what It is in Itself. The Hermit and the King of Wands are two aspects of the same force.

All these symbols are, in turn, inseparable from the sex drive associated with the Mars center in human personality. The sex drive must be correctly understood and utilized if man is to become One with Ab, the Father in the Confection of the Stone of the Wise, Ahben, ךןא. The King of Wands is thus a picture of all that is masculine, initiative, dynamic. He is furthermore the source of our self-conscious awareness and in alchemical parlance he is called Sulphur, or the Rajas Guna.

The title Ab denotes both superconsciousness and self-consciousness. Its first letter, Aleph, refers to superconsciousness. Its second, Beth, represents self-consciousness, as you have learned from your earlier Tarot studies. The self-consciousness of Chokmah is universal, and the Self of which it is eternally aware is Yekhidah in Kether, assigned to the upper point of the Yod. Yet we have seen that Chokmah is related to Sulphur, human self-consciousness. Thus it follows that human self-consciousness is not different from universal self-consciousness except in scope or degree. The King of Wands portraying the powers of Ab in the world of will/ideas is a symbol of the universal principle of self-awareness. Therefore all self-awareness is seen to be rooted in the self-awareness of the One and in His knowledge of all His potencies. The order of the stars in the skies is a self-conscious mental order transcending the consciousness of man, but of like manner.

Yod, the Hebrew letter connected with the King of Wands is a definitely masculine letter partaking of the ideas of procreation and initiation of the reproductive process. The Hebrew letter Yod, ך ,

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resembles a tongue of flame. It is, as you have learned earlier, a component part of every letter of the ancient Chaldean alphabet, known as the 'Flame' alphabet. Because the Hebrew alphabet itself is a symbol for everything that ever was or ever will be, the letter Yod, as a component part of every letter, symbolizes the flame of spiritual energy which is present in all forms of the Life-power's self-expression.

The King of Wands represents this principle of spiritual energy which pervades the entire universe. Because the upper point represents the Primal Will and the rest of the letter corresponds to Wisdom, it is evident that all mental activity is derived directly from the essential will of the One Identity. This mental activity or volition takes form as the Wisdom which is the basis for the entire cosmic order. The mental activity of the Primal Will expands into the Life-force of all beings, and this life-force is fiery as the shape of the letter Yod suggests.

In Hebrew the meaning of Yod is the hand of man. The hand is the seat of highly organized centers of the sense of touch. In Tarot, touch is assigned to Key 9, The Hermit. The wand in the hand of the King suggests the same implement held aloft by the Magician and carries the same meaning, that force whereby the human mind makes contact with superconsciousness. Because of the attribution of the sense of touch to Yod, the King of Wands, active in the realm of principles and first causes, represents the highest manifestation of this sense. On the physical plane, the most intense form of ecstasy known through the sense of touch is that experienced in sexual union. The King of Wands representing the power of Yod in Atziluth thus symbolizes union with the Central Self, often expressed by mystics in erotic imagery.

Sod Yod, יוֹד, the secret of Yod, has the same numeration as Yesod, יְסוֹד, assigned to the generative organs of the Grand Man. This secret has to do with the multiplication of the power of life beyond that of bringing forth physical progeny. Yod, as the hand of man, is a symbol of creative power and is the channel for the transmission of life, the Chaiah, חַיָּה, seated in Chokmah. This Chaiah, or life-force, is also light-force. Again we see that life and light are one. The extension of light is its multiplication through endless forms.

The design in the King of Wands expresses the fiery Atziluthic essence of masculine potencies. The throne behind the King has figures on it that suggest salamanders, the elemental beings who partake of the nature of fire. They are the breakers-down of form, the creatures who free energy so that it can return to its Atziluthic essence. That essence is seen to be the dynamic, projective, life-giving principle inherent in the Life-power.

In your meditational work with the King of Wands remind yourself that you are a receiving station for the entire sphere of the zodiac. Wisdom pours into and through you from every direction. Bring this meditation into your every thought and word and deed. Ab is the unbounded Wisdom behind all manifestation, the source of all power and the force behind all movement.

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Astrologically, the King of Wands encompasses the period which begins with the third decanate of Pisces and includes the first and second decanates of Aries. Time period, March 11 to April 9. The King of Wands thus combines the forces of Mars in Pisces, Mars in Aries and the Sun in Aries. Mars is the driving activity force in human personality and bestows energy, muscular prowess and masculine virility. Mars is actually another symbol for what the King of Wands represents. Mars in Pisces, a watery wign, symbolizes the dynamic energy hidden in the element of water or the dynamic energy in the substance aspect of the One Reality. Mars in Aries is in its dignity, therefore particularly strong, virile, initiative and conducive to leadership qualities. The Sun is exalted in Aries, which is its most favorable spot for expressing the solar qualities of wisdom, sincerity, friendliness, intensity and power in action. Personality-wise, then, the King of Wands is a symbol of vital force, masculine sexual virility, leadership and physical strength.

MEDITATION

Begin your meditation for this week by intoning the Divine Name connected with the Father, Yod Heh Vav Heh, to the notes F-C-C#-C. Use the King of Wands in your meditation this week in conjunction with the Hermit, Key 9, Key 16, Mars, Key 19, Sun, Key 18, Pisces and Key 4, Aries. Meditation on this Tableau should help you to see the working of the power of Ab, the Father in Chokmah, as it expresses through human personality and through the activities of daily life in this world of name and form.

KEY DIVINATORY MEANINGS

When well aspected the powers listed above are expressed by a personality represented by the King of Wands. However these same qualities when overly strong or intense can express as cruelty, oppression, ostentation and pride. Thus in Tarot divination, besides the basic principles expressed by Ab, the Father, and Yod, the Creative principle, the King of Wands has these specific meanings: Well Dignified: an ardent, impulsive, influential man; one possessed of authority and strongly marked by the quality of leadership; somewhat hasty in temper but just, generous and friendly. Ill Dignified: the same general type but cruel, ill-natured, intolerant and probably unfriendly to the querent. ##

THE ORACLE OF TAROT

Lesson Fourteen

THE QUEEN OF WANDS

The Queen of Wands corresponds to the first Heh — "Wherein creation took place" — in Yod Heh Vav Heh; to Binah, Understanding; and to the attributes of Aima, the bright, fertile Mother in Atziluth. Aima is the womb from which flows forth all forms made manifest during a cycle of the Life-power's self-expression. In the constitution of man, the Queen of Wands corresponds to Neshamah, the highest aspect of soul and the source of the Divine Life's intuitive knowledge of all that It is and all that It must inevitably bring into manifestation because of what It knows Itself to be. Neshamah is the source of all the higher intuitive knowledge and guidance that leads man toward the true goal of human existence.

The Queen of Wands, partaking of the qualities of Binah and Aima, symbolizes the archetypal level of the universal subconscious aspect of the One Self. Universal subconsciousness is the source of all personal subconscious activities and powers. Your subconsciousness is like a bay or inlet in the ocean of the Great Sea of Binah.

Astrologically the Queen of Wands corresponds to the time period which encompasses the last decanate of Cancer, ruled by Neptune/Jupiter, and the first two decanates of Leo, ruled by the Sun and Jupiter. The design and symbolism in this Key connect it particularly with Leo and the Sun. The Queen's throne is embellished with lion heads and a sunflower. The tapestry behind her has lions and sunflowers in its design. These details point to the idea that the Queen of Wands portrays that aspect of universal subconscious activity which is also represented by the woman in Key 8, assigned to Leo.

Key 8, you remember, is the law or agency attributed to the first stage of spiritual unfoldment. The symbolism of Key 8 represents the law that carries the operations of Key 1 (self-consciousness) to bear upon the appearances of Key 15. This law is the law of suggestion and the woman in Key 8 symbolizes the humanized subconsciousness. As the subconscious level of personality is gradually released from undue bondage to the senses, it is able to receive more and more guidance from the Divine Soul, Neshamah. Then subconsciousness, the controller and director of the Vital Soul or Serpent Power, is able to overcome the illusion that humanity is the slave of a blind necessity rooted in the animal kingdom.

In the Atziluthic world of first causes, the Queen of Wands thus represents the principle of suggestion. The subconscious level of life is always amenable to control by suggestion from the self-conscious level of life. Or we could say that any level of consciousness is amenable to control by a higher level of consciousness. Human subconsciousness is self-conscious to the vital forces below it in the scale of nature. Thus our cellular consciousness is controlled by our subconscious suggestions. When our personal inlet of subconsciousness has

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been freed from error and false knowledge by proper suggestions from the self-conscious level, it can partake of guidance from Neshamah above. This ascending scale of control by suggestion, which is always in operation, leads us finally to the attainment of the quintessence and the completion of the Great Work.

Proper suggestions consist in repetitions of the 'secret of works' or the 'secret of all spiritual activities' assigned to the 19th Path of Teth on the Tree of Life. The secret consists in the realization that the working power or the Great Magical Agent of which the letter Teth is one symbol is the inexhaustible energy of the Life-power. Thus we come finally to the realization that, "I do nothing of myself, the Father who dwelleth in me, He doeth the works."

We must also realize that our human subconsciousness, through its power to clothe imagery in form, can utilize radiant mental energy or solar force to accomplish anything we intend to do. Actually, we utilize it always, but most of the time we have conditioned our subconsciousness to expect misery, illness, privation and sorrow. In the first stage of spiritual unfoldment, Key 8 is between Keys 1 and 15. The mistake that enslaves us is getting cause and effect inverted in our consciousness. Causes are never external. Outer conditions do not change your inner life no matter how much you may seem to be affected by anything in your environment. Environmental and stellar influences modify both physical and etheric vehicles, but these bodies are as much a part of our environment as are houses, trees, lakes and mountains. So long as we impart to externals a power they do not possess, the law of suggestion enslaves the royal Queen of Wands within us and keeps her from taking her rightful place as ruler of all forces and beings below the human level. Our part is to free her from the bond of erroneous belief in the idea that we are, or can be, the victims of circumstance.

The sunflowers in the design of the Queen of Wands connect her powers with those of the Sun, Key 19. The children in Key 19 signify regenerated personality and their posture is a key to this regeneration. They are of equal rank. In natural man subconsciousness is subordinate and subject to the misunderstandings and misinterpretations of Self-conscious thinking. In the regenerated personality, subconsciousness has been released from this bondage and the powers of the Queen of Wands are rightly understood and rightly unfolded. Under correct application of the law of suggestion, subconscious habits are established which rid us of error and awaken us to methods for attaining knowledge which go beyond sensation. It is only in humanity that the function of subconsciousness as a channel for intuition can be expressed. In the kingdoms below man, true intuition cannot manifest because intuition necessitates the ability to be consciously aware of universal principles. Subconsciousness is the agency for the expression of intuition.

Animal nature is subordinate to human; vegetable to animal; mineral to vegetable. This law does not need to be established by us, it is already in effect. Most human beings reap its negative operation

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because the working of their subconscious level of being is tinged with error. Then man's subconscious control of forces below his conscious level makes these forces take form as destructive reactions in his own body and in the bodies of other persons. His control of subconsciousness through the law of suggestion then works in reverse.

To free subconsciousness so it can channel the higher knowledge from the level of Neshamah, we must practice. Watch your mental processes. Think of yourself as being a center of expression for the Primal Will to Good to which all things and all conditions are subject. Remind yourself again and again that your personality is an instrument for the Limitless Life-power which works through your personality in order to manifest a particular demonstration of its infinite potencies for beauty and success. This practice must be continuously repeated so as to form a pattern of thought that will finally free the subconscious level of personality from being unduly influenced by race errors in which we all share, as well as personal errors which we have accumulated in this and in past lifetimes. When the power that the Queen of Wands represents is thus freed by correct ideas from the self-conscious level, then the law of suggestion begins to work toward the bodily changes that lead to adeptship and mastery. Every attempt to express these enlightened states of consciousness through right action and thought will make an actual change in your organism. When the sum of a great number of small changes effects a sufficient alteration, you will find yourself ready to awaken the Serpent Power that will lead you in turn to eventual rebirth as a member of liberated humanity.

Through its connection with the third decanate of Cancer, ruled by Neptune/Jupiter, the Queen of Wands is associated with the subconscious force that builds our vehicle of personality (Key 7). Our physical vehicle, symbolized by the cubic body of the Chariot in Key 7, is seen to be merely a particular shaping of the same materials which constitute our environment. By the invisible reins of the mind we must learn to let the Self guide the vehicle of personality. The motive power of sensation is brought to rest (the sphinxes). The senses are the propounders of riddles and through them we experience all the pairs of opposites that lead us into the delusion of separateness. When the subconscious power of suggestion is released from our error-ridden personal domination and placed under the guidance of the True Self, who is also the Rider in the Chariot, then we experience the reversal of consciousness, symbolized by Key 12, Neptune, of perfect dependence upon the Ruling Principle of the Universe.

Like the Empress, the Queen of Wands wears a crown, always a symbol of Kether, the Primal Will. Through her connection with the fiery sign Leo and the Suit of Wands, this crown intimates that the control human subconsciousness exerts over the planes below is a rule having to do with control of the Serpent Power or Secret Fire, both of which are names for the universal reproductive force.

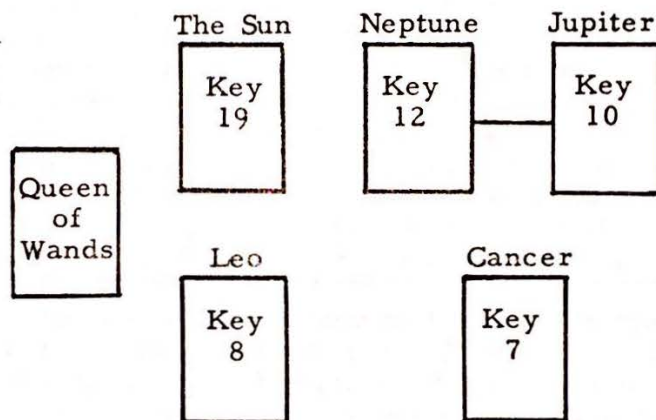
Thus we see that Aima, the womb of life, who is one with Binah, the root of Love, is also a symbol of the principle that higher forms of the Life-power's expression determine those below it. This power is

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exerted through the agency of patterns (suggestions) which are the matrix of form. The power of manifestation is seen to be rooted in the power of love. The One Life in its finitizing aspect as Mother wraps the 'secret fire' in garments of form. Ab, the Father of all, gives the initial suggestion, the seed projection for any cycle of manifestation, large or small. Aima receives it and forms the patterns that control the manifold expressions of existence in all of created nature.

MEDITATION

Begin your practice this week by intoning the Divine Name, I H V H E L O H I M (Yod hay vav hay aye low he ee mm). This is the One in its expression as the Fertile Mother of all manifestation, the inexhaustible Womb of Creation. Your Tableau for the Queen of Wands should include Key 8, Key 19, Key 7, Key 12 and Key 10. The best arrangement for all these Tableaus is to have the Minor Trump involved to the left and to the middle, with the zodiacal cards arranged so that their planetary rulers can be placed above them, as in this example:



Meditation on this Tableau will help you to perceive the powers of this aspect of the Great Mother and her activities in relation to the archetypal plane of Atziluth. She is the power of suggestion and she is a power of your inner life. Through her agency you can set all your affairs in order and transform your corruptible physical vehicle into an incorruptible Temple of the Living God.

KEY DIVINATORY MEANINGS

The time period related to the Queen of Wands is from July 13 to August 12, symbolizing the influence of Jupiter and Neptune in Cancer and of the Sun and Jupiter in Leo. The basic power suggested by this Key is that of command. Well Dignified: in a divination the Queen of Wands symbolizes a kind, generous woman, resolute in the face of opposition, strongly psychic and intuitive but practical in applying her spiritual gifts; intense; magnetic; friendly to the querent and a favorable influence for the success or business of the querent. Ill Dignified: Inimical to the querent; obstinate, dangerous woman, unfavorable to querent's affairs; revengeful and tyrannical. ##

THE ORACLE OF TAROT

Lesson Fifteen

THE KNIGHT OF WANDS

In the Qabalistic constitution of man, the Knight of Wands symbolizes the power of Vav in I H V H and the six subdivisions of Ruach, spirit, centered in Tiphareth. Ruach is subdivided in the following manner: memory, attributed to Chesed; will, assigned to Geburah; imagination, the power of Tiphareth; desire, assigned to Netzach; intellect, seated in Hod; and the automatic consciousness of Yesod. These powers are all considered to be aspects of the One Ruach, seat of personal self-awareness in man.

Thus the Knight of Wands, attributed to the Vav of I H V H, includes the powers of the six Sephiroth from Chesed to Yesod in the world of Atziluth and has special reference to the One Ego in Tiphareth as the synthesis of these powers.

In essence this Spirit or Ruach is pure consciousness. It is that which integrates and disintegrates forms through the agency of vibration, accomplished by means of the power seated in Tiphareth to make mental images on all planes of expression. Every single material thing is this power of the One Ego expressing Itself through a combination of vibrations which are within the range of human sensation.

Traveling the Path of Return releases these latent potencies of the Central Consciousness for expression through human personality. In natural man these are bound up or involved in the limitations of name and form to which incarnate man is subjected. As one treads the Path of Return he does not gain anything or add anything; he unfolds latent potencies. Powers already present in the depth of consciousness are released for expression; hidden aptitudes become manifest abilities; vague impressions become definite mental images. Thus the Knight of Wands symbolizes the superconscious principle behind the changing mutable expressions of human personality. This principle is seen to actually be a synthesis of the forces attributed to the sixfold subdivision of Ruach. Memory, will, imagination, desire, intellect and the powers of the automatic consciousness are synthesized in human personality and are under the dominion of the One Ego in Tiphareth.

Astrologically the Knight of Wands corresponds to the third decanate of Scorpio, ruled by the Moon, and the first two decanates of Sagittarius ruled by Jupiter and Mars. Sagittarius is assigned to the Twenty-fifth Path of the letter Samech which joins Tiphareth to Yesod on the Tree of Life, thus joining the One Ego to the Automatic Consciousness; the Egoic body to the Vital Soul and its Astral Vehicle. This Twenty-fifth Path is a path of test and trial, the testing of instruction in actual experience. This can be said to be the office of human personality. It is an instrument for testing and trying the powers it synthesizes in the three-dimensional world of name and form.

One of the powers expressed through personality is that of memory or right-recollection, seated in Chesed. Chesed is

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energized by the Life-force from Chokmah, passing through the Sixteenth Path of Vav related particularly to this sixfold constitution of man in the Divine Name I H V H, יהוה. Vav is pictured in Tarot by The Hierophant, or Instructor. Key 5 has to do with the receiving of instruction from superconscious levels and the utilization of this instruction in directing the stream of mental images produced by the central power in Tiphareth. We do not have to stop the flow of mental images. What we learn to do is to direct their flow in the way we wish them to progress. This control of images leads to the knowledge that every human personal activity is a manifestation of power which flows into the field of personal awareness and then flows out of it again. This flow of power produces the feeling of 'egoity'. What we feel is really present. What makes the trouble is the error of supposing each of us owns a self. The truth is that every single human personality is 'owned' by the Ego in Tiphareth.

The Knight of Wands shows this principle behind human personality. He is in action because the Ego tests and tries his instruments through activity. In Key 14 the Ego is seen as the Holy Guardian Angel at work perfecting human personality. When the Angel's work on a given personality reaches a certain stage, that personality seems to himself to desire liberation. In the Knight of Wands this same Ego is seen in action as a warrior. The tests personality must go through call for the destruction of error. The action of Mars in Sagittarius connects with this need to destroy old forms of error. Jesus said, "Think not that I am come to send peace on earth. I came not to send peace, but a sword." The initial stages on the Path of Return stir up conflict and necessitate destruction. Peace comes later. Every step forward in man's dominion over the conditions of his environment has to be struggled for. The mass mind resents innovations and clings to comfortable errors. We must test our comprehension of higher levels of awareness by carrying this comprehension into action.

The power of Jupiter in Sagittarius intimates that this daily testing of personality deems it necessary that we interpret our experiences correctly, seeing their cosmic as well as their personal significance. We must learn to interpret all personal events as special manifestations, in our limited field of time and space, of forces and laws which flow into that field and out of it, but never originate in it.

The action of the Moon in Scorpio is also attributed to the Knight of Wands. Key 13 signifies the transforming power of the Ego, of change, as the basis of manifest life. These attributions tie in with the Knight of Wands who represents the power of action and change in the work of the Ego as He tests and tries His instruments, human personality. The action of the Moon in Scorpio also intimates that in order to fulfill the Great Work, man must understand death as a natural transformation and totally eradicate the fear of death from his consciousness. When we realize that human personality never acts of itself, we eventually gain conscious identification with the One Ego and we know that we were never born and that we can never die. Then the Moon, or subconsciousness, weaves this realization into the very cells of our bodies.

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Thus the Knight of Wands, as a symbol of the action of the One Ego through human personality, includes the idea that the transforming power associated with Key 13 and change is rooted in the basic power of the Ego to produce a stream of mental images. The Knight of Wands is the One Ego of all humanity as that One expresses through the changing instruments of human personality.

When the true, eternal consciousness of the One Ego begins to find expression through a given human personality, one of the first consequences is a change in that individual's idea about death. The Sun rising in Key 13 refers to this dawn of a new time concept. Human time is bound up with our recurring experiences of night and day, the lunar phases and the order of the seasons. It is a time sense peculiar to us as earth dwellers. The psychology of mystic experience soon makes us realize that the idea of time characteristic of ordinary men and women is transcended by those who enter into a higher order of knowing.

In Hebrew, Teshubah, תשובה, 713, is the word which refers to the return of the seasons which gives us our ordinary time sense. It also expresses the idea of the conversion of the One Force through Adam, man. This conversion has to do with a radical interior change that converts ordinary genus homo into 'more than man' and is seen as the purpose behind all alchemical practices. Those converted are known as Beni Ha Elohim, Sons of the Elohim or Sons of God. These are the ones who have followed the Path of Return back to Union with the One Ego. Thus we see that our time concept is a necessary illusion until we have reached the Center and attained to the Confection of the Philosopher's Stone. 713 is also the number of Sabbathai, שבתאי, the Hebrew name for Saturn. This word is connected with the Temple of Holiness in the midst, with the center of the cube of space, and with the idea of rest and completion. It is by way of the Path of Return that Adam, generic humanity, becomes Beni Ha Elohim, Sons of God. This occurs through the transmutation of the Temple of Holiness (body) that results in Union with the One Ego. Then the individual knows that he has always been one with Ab, the Father in Chokmah. This Path of Return, connected as it is with Teshubah and Sabbathai, intimates that time and seeming change are a necessary part of the process whereby the One Ego perfects Its instruments and brings them back to conscious union with their source. Thus the Knight of Wands symbolizes Ben the Son, the Archetypal Adam, who synthesizes all the powers of the Elohim and expresses them through the activities of human personality.

MEDITATION

In your meditational practice for this week begin by intoning the Divine Name I H Sh V H, יהוה, Yeheshuah (Yeh-hesh-ah-wah-ah) to the notes F-C-C-C#-C. This is a Divine Name of Tiphareth which is particularly expressive of the Christ Consciousness in man. Continue your practice by meditating on the Knight of Wands in conjunction with Key 13, Key 2, Key 14, Key 10 and Key 16. These represent the zodiacal signs and their decanate rulers assigned to the Knight of Wands. It is well during this meditation to have the Tree of Life before you, showing

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the six Sephiroth that are included in the powers of Ben, the Son. All these Keys and these Sephiroth show various aspects of the Path of Return which is tread by Adam, generic humanity, as he returns consciously to his rightful place as Beni Ha Elohim, a Son of God.

KEY DIVINATORY MEANINGS

Astrologically the Knight of Wands includes the time period from the third decanate of Scorpio through the second decanate of Sagittarius, November 12 to December 11, representing, as we have seen, the combined influences of the Moon in Scorpio and of Jupiter and Mars in Sagittarius. In Divination we find the more specific meanings of each Key, but always remember that as advanced B.O.T.A. members, treading the Path of Return, you must use this art with discretion. It is best not to give querents for your help too specific instruction. Try to act as an emissary for the Hierophant and give them the principles behind their problems as they are unveiled to you by the sequence of Keys. Leave it to those you are helping to apply universal principles to specific problems in their lives. Well Dignified: an active, generous, impetuous, quickmoving man, younger than the King of Wands. He is secretive, probably interested in the occult, somewhat psychic and mysterious. He is friendly to the querent and may bring him news relating to his enterprises. Ill Dignified: evil-minded, false, cruel, bigoted, brutal young man (or situation), dangerous or unfriendly to the querent's affairs. This card sometimes signifies departure or change of residence. ##

THE ORACLE OF TAROT

Lesson Sixteen

THE PAGE OF WANDS

The Page is also called the Princess because this Key is associated with the final Heh in Yod Heh Vav Heh, with Malkuth the Kingdom and with Kallah the bride. Astrologically the Page of Wands is assigned to the same entire first quarter of the zodiac which the Ace and Kether are assigned to. This brings to mind the Qabalistic saying that Kether is in Malkuth and Malkuth is in Kether, but after another manner.

The Page is the Kingdom and the Bride, Kallah, כלה. Kallah is the bride of Melek, the King in Tiphareth. Her name adds to 55 which is also the number of HKL, הכל, Ha-kal, the All. Thus in the Kingdom are all the powers conjoined, and the Kingdom is the physical body of man to which the name Guph, גוף, is given. Therefore the Page of Wands is a symbol of the idea or archetype behind the physical body, and that idea is seen to be one with the first whirling in Kether.

This is brought out by what you have learned before to the effect that the body is actually like a whirlpool with its component parts continuously changing and held together by the Central Self. It is thus a co-ordinated field of forces. The idea behind physical forms, which find expression in manifest existence, is seen to be away from abstraction and toward demonstration, expression, orderly procession of energy and the adornment of the Life-power in suitable garments.

Notice that the Page is very similar in appearance to the Fool, Key 0, who symbolizes the undifferentiated Life-power of Kether. This ties in with the idea that all form partakes of the first spiral motion, which has its inception in Kether. We quote Claude Bragdon relative to this idea . . . "Now the generic or archetypal form of everything in the universe is naturally not other than the form of the universe itself. Our stellar universe is now thought by astronomers to be a spiral nebula; and the spiral nebulae we see in the heavens are stellar systems like our own. The geometric equivalent of the nebula form is the logarithmic spiral. This is therefore the unit form of the universe, the form of all forms."

The logarithmic spiral is known to students of dynamic symmetry as the Rectangle of the Whirling Square. (See Great Work Lesson 36, Page 2.) In that lesson we discussed the fact that the proportions contained in that spiral are the basis of all form. Wherever there have been wise men, they have seen these patterns and left records of what they saw. The rectangle which contains the logarithmic spiral is five by eight, which expresses extreme and mean proportion and is the basis of the occult aphorism, "Nature is to man as man is to God." This is the same as the mathematical, "Portion of the lesser part is to the portion of the greater part as the greater part is to the whole." The total length of the boundaries of this rectangle is 26, the number of IHVH.

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Thus this Divine Name represents the fundamental principle of form, of which the entire cosmos is the representation and manifestation.

Now the Page of Wands as a symbol of Kallah the Bride or Spouse is also "The Crowned One". This is the literal translation of Kallah and is another indication of the identification of Malkuth with Kether. Kallah is derived from a root Kallal, meaning complete, perfect. Kallah is also pictured in Key 21 as the world dancer and refers to the new order of knowing made possible by the perfected body of an Adept.

Thus the Page of Wands symbolizes the perfected organism. One who possesses this perfected organism finds himself living in a different world because he possesses a different kind of interior mechanism for perceiving the world. There is a sense in which one who has reached this state perceives the whole universe as being continuous with and inseparable from his body. Identified with the Central Presence, the Eheyeh, אני, or I Am, seated in Kether, he senses directly that the entire universe is really his greater body. This is what is meant by Cosmic Consciousness.

This supreme attainment has been called the completion of the "Holy City"; and Kallah the Bride is another name for the Holy City. The foundation of this city is the Vital Soul seated in Yesod, when that Vital Soul is impregnated with the power of the Ego.

One who has reached this state has a perception of the universe which includes knowledge of powers hidden from the gaze of ordinary genus homo. His life rests on no material basis. He is in perfect union with that which is the spiritual foundation of the totality of physical existence. Yet he possesses no power which is not just as certainly present in the life of the unenlightened. The difference is that he Knows what is meant by the last statement in the Pattern on the Trestleboard, "The Kingdom of Spirit is embodied in my flesh."

The numeral value of Kallah is 55, the extension of 10, which intimates that the physical existence which she symbolizes is the complete expression of the powers of the Ten Sephiroth and that all the powers of the One Life are contained within human personality.

This is further intimated by the similarity between the Fool, symbolizing the Life-power, and the Page, symbol of the physical body Guph. Through the physical body one may utilize the most potent forces in the universe when one knows how to rightly adjust that instrument. In order to make these possibilities actual human powers, the instrument must be completed. The higher functions of the human organism cannot be exercised until proper training has brought about actual alterations in structure. This is the purpose of all Qabalistic and alchemical practices. The primary function of human personality is to give free expression to the highest potencies of the Life-power.

When one has such an instrument one becomes aware of the

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true significance of what it is to be a human being. Like the Fool, the Page faces Northwest, showing that physical existence always faces unknown possibilities of self-expression because Northwest is the direction in occult rituals that is particularly associated with initiation and the beginning of new enterprises. Like the Magician, the Page holds his wand aloft to draw power from above. All the potencies of the Archetypal plane of Wands are concentrated in the physical body of man. The Wand is also a symbol of magic, and magic is based on correct measurement which begins with analysis and evaluation of conditions now present before us, because they are results of past activity. The most important thing to measure is our own place in the cosmic order. In the Book of Revelation 25:9 the New Jerusalem is called, "the Bride, the Lamb's wife". The City is the manifested Kingdom and the Kingdom is the Law in expression. The Law is the cosmic order and we must find this order in the microcosm which is the Bride.

The Page holds a sword in his girdle, showing that manifest man also has at his disposal all the powers of the Astral forces symbolized in Tarot by the suit of Swords. The Page is, furthermore, Guph, 511, in Atziluth or the archetype of the physical body. Let us analyse this word through its letters. Its first letter is Gimel, which links Kether to Tiphareth on the Tree and is the sign of the Uniting Intelligence. This intimates that the physical body joins man to the Highest. The second letter is Vav which corresponds to Key 5, the Hierophant. It is through the body that we contact the Higher Intuition, the One Teacher. The third letter is Peh, the mouth of man and token of the Active Intelligence which unites Netzach to Hod.

The body is the vehicle of the One Life. Its end or purpose is to express the power and wisdom that ever flows downward from the inner heights. This intimates that the physical body, even though its continuance in time is transitory, is actually the means for direct contact with the Height which is said to be above all Heights. Though man's physical body is an animal organism, it is also much, much more, as analysis of the word Guph symbolizes. We must think of our bodies as channels for the descent of power from above and listen intently for the Still Small Voice of the Eternal. Peh symbolizes speech and intimates that we should watch what we say and base our speech on what is symbolized by the first two letters. Because Peh, the final letter of Guph, is the link between Netzach and Hod, this gives the idea that human speech should be the balance between feeling and intellect. How often do men really use the power of speech for this? With his mouth man builds his towers of folly and immures himself in word built prisons. Thus he restricts his actions with chains of words without any real meaning.

Guph is one with Kallah, the Bride, and its number 55 is the sum of the numbers from one to ten, so that Guph is seen to be the perfection of the Kingdom. Kallah is also Hakal, the All, for in Guph is the whole creation made manifest. Therefore Guph, the body, is the whole Temple of the Most High. The Bride or body is said to be the All. This is fact. Can anyone separate even the smallest body

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from the whole? Through a single atom course all the forces of the universe, and whatever body you may take for an example, whether it be small as an electron or great as a galaxy, this remains true. Moreover, whatever body you may elect to consider, that body is the mathematical center of an infinite expanse.

MEDITATION

Begin your meditational period for this week by intoning the Divine Name Adonai (Ah-do-nah-ee) to the notes E-F#-G-F. Call to mind that the Page of Wands symbolizes the archetypal principle behind the physical body and that this is seen to be the expression of all the powers rooted in Kether. In conjunction with the Page of Wands use Key 0, the Fool. He is the superconscious aspect of the same forces symbolized by the Page. Astrologically the Page of Wands is connected with the first three signs of the zodiac pictured in Tarot by Keys 4, 5 and 6. Lay out these Keys together with their planetary rulers, Keys 16, 3 and 1, and find the links of connection with what is symbolized by the Page of Wands.

KEY DIVINATORY MEANINGS

The time period correlated with this Key is the whole first quarter of the zodiac from March 21 to June 21 inclusive, including Aries, Taurus and Gemini. The specific Divinatory meanings involved are: Well Dignified: a young person, youth or girl; brilliant mind, courageous disposition, perhaps given to sudden anger and desirous of power. Capable of great enthusiasm. Ill Dignified: Revengeful at the least opposition, headstrong, theatrical, unstable, domineering and decidedly superficial. This Key often stands for a messenger. ##

THE ORACLE OF TAROT

Lesson Seventeen

CORRELATION OF MINOR TRUMP WITH WHEEL OF ASTROLOGY

The attached chart will help you to correlate the attributions of the minor suits of Tarot with the signs of the zodiac.

Begin at left center as in an astrological chart. In the outermost circle at left center you will find the astrological sign Aries and the number of the Major Tarot Key correlated with it. The second circle inward is divided into three decanates, within each of which is the name of the minor Tarot Key assigned to it. You will find the Two, Three, and Four of Wands in this section related to Aries. The third circle inward is divided so as to take in one decanate of the preceding sign and two decanates of Aries. As you will recall, the King of Wands is assigned to the last decanate of Pisces and the first two decanates of Aries. The fourth and fifth circles inward take in the quarters of the zodiac. The Page and Ace of Wands are both assigned to the first quarter of the zodiac, as is the whole suit of Wands basically. The sixth circle inward bears the decanate rulers of the zodiacal signs. Thus in this circle in relation to Aries are the signs for Mars, The Sun, and Jupiter. The seventh circle inward bears the ruling planets of the signs. In relation to Aries this is Mars. The eighth circle inward is assigned to the exalted planets; therefore the Sun is in the Aries section.

If you will recall in your study of Wands, the Five, Six and Seven are assigned to the three decanates of Leo; so if you will look ahead you will find them above the section marked with the Leo sign and Key 8. The Queen of Wands is assigned to the third decanate of Cancer and the first two decanates of Leo. Looking still further ahead we find that the Eight, Nine and Ten of Wands are assigned to the three decanates of Sagittarius, and the Knight of Wands corresponds to the last decanate of Scorpio and the first two decanates of Sagittarius.

When you begin coloring the chart we suggest that you paint around the names and signs to keep them clearly legible, putting your color mainly around the inner edges of each section. Note, however, that the sections with the decanate rulers of each sign (sixth circle), the planetary rulers (seventh circle), and the exaltations (eighth circle) are to remain completely unpainted in all cases. Begin by coloring the outermost circle and the tiny plain innermost section of the wheel with the color assigned to the zodiacal sign and Key involved in the following manner:

Aries, Key 4 - red; Taurus, Key 5 - red-orange; Gemini, Key 6 - orange; Cancer, Key 7 - yellow-orange; Leo, Key 8 - yellow; Virgo, Key 9 - yellow-green; Libra, Key 11 - green; Scorpio, Key 13 - blue-green; Sagittarius, Key 14 - blue; Capricorn, Key 15 - blue-violet; Aquarius, Key 17 - violet; Pisces, Key 18 - red-violet.

Next color red all sections marked with Wands. Thus the sections marked Two, Three and Four of Wands in the second circle inward above Aries will be red. The section marked King of Wands in the third circle inward which takes in one decanate of Pisces and two of

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Aries is to be colored red. The sections marked Ace of Wands and Page of Wands, taking in the whole first quarter of the zodiac are also to be colored red. Next color red the sections marked Five, Six and Seven of Wands in the circle inside Leo. Also color red the section marked Queen of Wands. The next section to be colored red is the Eight, Nine and Ten of Wands inside of Sagittarius, and the section marked Knight of Wands. You now have all the Wands colored.

We have gone into detail with the Wands and you should not have any trouble following these same instructions in regard to the other three suits. However it might be advisable to wait until you begin studying each suit before painting the sections related to it. When that time comes, all Cup sections are to be painted blue. All Sword sections are to be painted yellow. (Note that the Two, Three and Four of Swords are assigned, not to Gemini the first air sign, but to Libra. That is because Libra initiates the whole third quarter of the Zodiac particularly related to air and Swords.) All Pentacle sections are to be painted russet. (Here again, because Capricorn initiates the fourth quarter of the zodiac particularly related to earth, the Two, Three and Four of Pentacles are assigned to Capricorn.)

When the chart is completely colored it will enable you to pick out almost at a glance the signs which are correlated through the triplicities of the elements and the minor suits of Tarot. ##

Attached: Chart of Astrological Correlation of Minor Trumps

THE ORACLE OF TAROT

Lesson Eighteen

TAROT DIVINATION PRACTICE — FIRST OPERATION

With this lesson we will begin a preliminary technique in Tarot Divination. In commencing this phase of practice we want to reiterate the necessity for always aligning yourself with the highest forces. This is advanced use of Tarot, and while it includes techniques for divining for others in order to help them live a more abundant life, the chief use of these practices is the same as with all other phases of Ancient Wisdom — to help you in the work of personality transmutation so that you can become a living instrument for the transmission of true guidance from above.

Each of the Tarot Keys, as you have learned in earlier lessons, is a phase of consciousness and its symbolism is designed so as to invoke subtle but distinct responses from subconsciousness. These ancient symbols call up in every human mind, irrespective of race, certain basic associations of ideas because they are composed of universal signs, the fundamental significance of which is the same the world over, in all periods of history, in all forms of religion and in all varieties of philosophy. They are drawn from that stock of images, common to all men everywhere stored in the collective unconscious. Thinking in pictures is the fundamental activity of the human mind. That is why they have the power to invoke intuitional guidance from higher levels of awareness.

The first step in divinatory practice is to choose the SIGNIFICATOR. This is the Tarot Key chosen to represent the Querent, or the person for whom guidance is sought. If you are using the Tarot for your own guidance — and this is preferable at first — the same rule holds true. The Significator may be The Magician, Key 1, for a man, or The High Priestess, Key 2, for a woman. Or you may use the Tarot Key which symbolizes the Sun sign of the Querent, such as Key 4 for one born in Aries, or Key 5 for a Taurean, etc.

FORMULATING THE QUESTION is the next step in divination. When you divine for yourself, state the question mentally as you begin to shuffle the entire pack. If you are divining for another person, let him formulate his question as you begin to shuffle. Ask the Querent to concentrate upon the Question but to say nothing whatever aloud which might indicate the nature of the Question.

FIRST OPERATION

(1) Shuffle the entire pack until you feel like stopping or until the pack begins to feel heavy in your hands. (At this point you have colored only the Wand suit, but use the entire pack.) As you shuffle, mentally and most earnestly invoke the aid of the True Self to assist in the operation. This is an indispensable part of true divination.

(2) After the shuffle, hand the entire pack to the Querent, who

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cuts it once, preferably with his left hand, completing the cut so that the portion of the pack which was at the bottom when the Querent received it from the Diviner is now on the top. (If you are the Querent, do the cutting yourself.)

(3) Next, take the cards and with your left hand cut the pack into two piles from your right to your left on the table before you, thus:

Pile	Pile
2	1

(4) Now cut each of these two piles again to the left, with the left hand, so that the arrangement becomes:

Pile	Pile	Pile	Pile
4	3	2	1

Note particularly that the cards in Pile 2 are those taken from Pile 1 after the first cut, and the cards in Pile 4 are those taken from Pile 2 in the first arrangement.

(5) These four piles of cards, counting from right to left, now represent the four letters of the Hebrew Divine Name, Yod Heh Vav Heh, thus:

HEH	VAV	HEH	YOD
4	3	2	1

(6) Now, examine these piles of cards to find the one in which the Significator is located. If it appears in Pile 1, it has an affinity for the Yod of Yod Heh Vav Heh, for attributions related to the Atziluthic plane, for the element of fire, for the archetypal world of causes and first principles, and for the whole suit of Wands. Thus if you find the Significator in Pile 1, say to the Querent, in essence: "The question is about the beginning of some enterprise, about the root-ideas behind some matter. It is more concerned with causes than with outward conditions. It may have to do with your spiritual life."

(7) If the Significator is found in Pile 2, the Question should have a general significance partaking of the first Heh in Yod Heh Vav Heh, of the Briatic world of creative thinking, of the element of water, and of the whole suit of Cups which we will be studying in detail in subsequent lessons. If found in this pile, say in essence to the Querent: "Your question has to do with your desires and wishes, with the formation of plans, with some state of your emotions or affections, or with matters in which your feelings are deeply affected."

(8) If the Significator is found in Pile 3, it should have a significance related to the Vav of Yod Heh Vav Heh, to the formative world of Yetzirah the plane of processes and forces behind the veil of physical things, to the element of air, and to the whole suit of Swords. If found in this pile, say to the Querent: "You want to know what to do, what action is best to bring about a particular result or evade or overcome some conflict with others. Your question is somehow connected with

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inharmony, either actual or threatened, or it may have to do with the state of your health."

(9) If the Significator is found in Pile 4, it has an affinity for the final Heh of Yod Heh Vav Heh, for the forces of Assiah the material world of actual forms which affect our physical senses, for the element of earth, and for the whole suit of Pentacles. If you find the Significator in this pile, say to the Querent: "Your question has to do with the things of the outer world, or practical life, mostly concerned with material affairs, such as money, property, business, etc."

At this preliminary stage you will do well to commit the basic ideas in the above four sentences in quotation marks to memory, until you have progressed far enough to be able to depend more completely upon intuition. In any case, the substance of what you say to the Querent is related to one of the four statements as outlined above.

Be careful at this point not to let the Querent state his question to you. You should be able to state it to him by reason of the position of the Significator. Of course if you are divining for yourself, you should be able to tell whether the Significator is in the right pile or not. You may have to add some words of explanation to those suggested above; but unless the Querent acknowledges that you have correctly determined the main substance of his question, abandon the attempt to divine for him and do not resume it for at least two hours. However, during this first practice week you can ask or be asked any number of questions as you are not going to proceed beyond this point anyway until next week.

Practice this first operation every day, at first by yourself and then with a sympathetic friend if possible. Carry the whole first operation through up to the formulation of the statement, in accordance with the position of the Significator. During this practice period ask a different question and a different kind of question each time. Keep a record of your practices in which you note:

1. Number of attempts, or number of questions asked.
2. Number of times the Significator fell in a pile which corresponded to the question.
3. Number of times the Significator did not so fall.

Continue this preliminary practice for at least one week before attempting anything beyond it. NEVER OMIT THE INVOCATION OF THE TRUE SELF, EVEN IN YOUR PRACTICE WORK. The whole purpose of Tarot Divination is to establish a communication with the Superconscious knowledge of the Self, and this is precisely as important when you practice as at any other time. ##

THE ORACLE OF TAROT

Lesson Nineteen

TAROT DIVINATION PRACTICE — SECOND OPERATION

Last week your practice work was aimed at finding the Significator, formulating the Question, and determining whether or not the divination was radical.

The practice work outlined in this lesson is to be used in conjunction with last week's practice and to be continued throughout the weeks to follow, adding the Keys of the other suits as you become familiar with them.

(1) Shuffle and cut the cards as in the First Operation, in order to determine whether or not the preliminary divination is radical.

(2) If it is radical, take the pile of cards containing the Significator, shuffle it thoroughly, and cut once with the left hand, restoring the cut, as in the First Operation.

(3) Deal the cards out separately, face down, in three piles, from your right to your left, thus:

File	File	File
3	2	1
Future	Present	Past

(4) Turn Pile 1 face up and look through it to see if it contains the Significator. If it does, say to the Querent: "The dominant ideas in relation to your Question had their origin in some idea which you held in the past." If the Significator is not in this pile, look to see if there are any cards of the Wand suit therein. Read each of these as you come to it, beginning from the face of Pile 1, which is held in your left hand. Read each Key always in the past tense. If neither the Significator nor any Keys of the Wand suit are in this pile of cards, put it aside and say: "Your Question has little to do with any ideas formulated by you in the past." Then go on to the next step of the operation.

(5) Turn Pile 2 face up and if the Significator has not been found in the first pile, look for it. Then read whatever cards of the Wand suit you may find therein, but always in relation to the present. If no cards of the Wand suit or the Significator are here, say: "Your ideas on this matter are not concerned with the immediate present."

(6) Turn up Pile 3, and proceed as before, except that all the reading from this group of Keys is related to the future. If there are several cards of the Wand suit here, or if the Significator is in this pile, most of your advice to the Querent will be based on it.

No matter which pile the Significator is in, read whatever cards of

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the Wand suit you find in any of the three piles. The point about the Significator is simply that it shows the Querent's personal attitude to be more particularly related to the past, present, or future, according to its position.

In reading by this method, shuffle the cards so that some of them will be reversed. For the purpose of this reading, those which are upside-down are regarded as being ill-dignified. All those that point the same way as the Significator, in the pile in which it is found, are well-dignified. In other words, always dignify the Significator by turning the cards so that it is right side up.

This type of divination, which will be elaborated on in subsequent lessons so as to include the Keys of all four suits and those of the major trumps, may be used for practice in learning the attributions and should be the only method employed at this time. As you proceed with your studies concerning the Keys of the other suits you may include them in your practice readings.

To help you understand this practice we will give an example reading. Let us suppose that your Querent is a woman born under the sign of Cancer and that you are using Key 7 as her Significator. (Remember you can be your own Querent and, indeed, this is preferable at first.) To go on with our example, your Querent feels that a tendency toward procrastination is impairing her spiritual growth, and she wishes to grasp the principle behind this tendency in order to overcome it. So her question has to do with her spiritual life; therefore the Significator should be in Pile 1 of the First Operation, if the divination is to be considered radical. You find the Significator in Pile 1 and say to your Querent: "The Question is about the beginning of some enterprise, about the root-ideas behind some matter. It is more concerned with causes than with outward conditions. It may have to do with your spiritual life." She acknowledges that you have correctly named the basis of her question, so you are now ready to continue with the Second Operation. Take the pile of cards containing the Significator (which is Pile 1 of the first operation in this case). Shuffle it thoroughly and have the Querent cut it once with her left hand, restoring the cut, as in the first operation.

You are now ready to deal out the cards as outlined under point number (3) above. Take up the first pile which has to do with the past and check to see if Key 7, the Significator is in this pile. You find that it is not. However there are two Wand cards herein. The first one is the Nine of Wands, ill-dignified. Read this card in relation to the past. For instance, Nine is associated with Yesod and has to do with subconsciousness, where patterns of personality attributes are held. This gives the hint that our Querent has held negative ideas about her own personality. Therefore tell her that in the past she has built subconscious patterns that have portrayed her to herself as one who does not finish what she begins, as one who is never able to sustain enthusiasm for anything; and because of this, true to her subconscious patterns about herself, she has fulfilled this image. Continue by explaining to her that she has probably begun many courses in occult study, etc. in

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the past, with early enthusiasm which she has been unable to sustain. Point out to her that this self-image has been her greatest obstacle in her efforts to overcome it. Next go on to the other Wand Key in the first pile, still related to the past. It is the Four of Wands, also ill-dignified and associated with the principle of memory through Chesed. Recall to mind the Tarot Keys in the Four of Wands Tableau. Because it is related to the third decanate of Aries ruled by Jupiter, it includes Keys 4 and 10. Relative to our Querent's problem, this particular Tableau suggests the need for orderliness in her affairs. In the past she has probably so lacked orderliness and regularity in study habits that she has built a defeatist attitude, which in turn has fed procrastination and inertia. Advise her that order and regularity are indicated as the necessary first steps in grasping the basic principle behind her problem. Tell her also that misuse of memory in the past (Four of Wands) has been a contributing factor in feeding her failure complex. That is, she has had a habit of dwelling on her supposed personality faults and failures to such an extent that she has been convinced of defeat before she even begins. This has so stifled her confidence in success that eventually she has had less and less inclination to try anything.

You have now read Pile 1, related to past causes and patterns pertaining to your Querent's question. Next turn up Pile 2 and check to see if the Significator is herein. In this pile, related to the present, you find the Significator, Key 7. Because you have found the Significator in the Pile related to the present, indicate to your Querent that she is ready and able to tackle the problem now. That is, the timing is right for action in relation to overcoming this hindrance to her spiritual development. There are no cards of the Wand suit in this second pile, so, after letting the Querent know that now is the time to begin tackling this problem, go on to the third pile.

All Keys from this third pile should be read in the future tense as outlined under point No. 6 above. In Pile 3 we find the Queen of Wands, well dignified. The Queen of Wands is a symbol of Neshamah, the Divine Soul from whence intuitional guidance proceeds. Indicate to the Querent that she has the basic ability to open herself to guidance from this level when she has overcome some of the personality problems that have hindered her spiritual growth. Furthermore, the Queen of Wands is astrologically associated with Leo and therefore Key 8 of Tarot. As you have learned in earlier studies, the woman in Key 8 portrays the power of suggestion in overcoming appearances of bondage and limitation. Indeed, Key 8 is the agency whereby the operations of Key 1 (self-conscious power of concentration) are brought to bear on Key 15, the Devil, symbolizing bondage to outward appearances. Through this association of ideas you can indicate to the Querent that her future actions should utilize this power of suggestion constructively — this great law that the subconscious level of life is always amenable to control by suggestion from self-consciousness. Indicate to her that she should use her conscious mind to image herself as finishing everything she starts and successfully completing anything she begins. As taught in earlier lessons in the B.O.T.A. curriculum, advise her to carry this imagery into action but to begin such action with small pro-

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jects. Her formal imagery should always be of perfect accomplishment, no matter how much she falls short in actual practice at first. As she continues to carry her imagery into action, advise her to adhere to small projects for some time, such as answering a letter she has put off writing or cleaning a cupboard she has intended to put in order for some time. Each day, tell her, she should assign some task to herself that she is certain she will be able to accomplish. This will build confidence in success. Emphasize to her that she is not to try anything too elaborate or too important for several weeks. She is to make haste slowly, building a sense of accomplishment that will prepare her for more important tasks in the future. When she has built this pattern of success through accomplishment of many small successes, she will then be ready to tackle more important undertakings.

As outlined in this example you have thus given advice based on your knowledge of Tarot and Qabalah. This knowledge has been awakened into consciousness by the sequence of cards in the divinatory layout. This example should serve to show you how the use of Tarot in this manner can enrich your understanding of its unlimited wisdom and lead you to new combinations of ideas for your own enlightenment, as well as for aiding others in perceiving the principles behind their problems.

As you proceed with this practice, keep in mind the main ideas which the particular minor trump under surveillance symbolizes. For example, if you turn up an Ace of Wands, it could indicate that the question under consideration is the seed or beginning of a new phase of activity; or that the activities of the Querent in this enterprise are backed with vigor, vitality and concentrated will-force. If a Two of Wands is present, keep in mind the dynamic, directive Chokmah drive to wisdom in relation to the question. If your primary purpose in meditating on the sequence of cards is to unveil your next step in self-transmutation, ponder well the relationships between the Keys in the Tableau related to the Minor Trump in your layout. For example, if you turn up the Six of Wands, it is connected with the second decanate of Leo combining the powers of the Sun and Jupiter with the zodiacal influences of Leo and Sagittarius. It is thus a symbol of the planetary and zodiacal forces of your interior solar system. To build the New Creature, Regenerated Personality, this Six of Wands Tableau could bring to mind the need for you to relate all your personal activities and cycles with the cyclic activity of the Cosmos (Key 10, Jupiter). Key 8 in this Tableau could indicate your need to understand and utilize the law that all things below the human level are shaped by human subconsciousness. Key 14, related to the Six of Wands Tableau through Sagittarius, represents the 9th stage of the Great Work and could therefore indicate a need for you to continually acknowledge the work of the Holy Guardian Angel in the deeper transmutation of subconsciousness. All these Keys are hints as to methods and relationships between ideas that will lead you in meditation to the transmutation of your personality, clearing it so that it can ultimately become a transparent instrument for the transmission of the Higher Wisdom from above. Earnestly seek guidance from Neshamah, the Divine Soul of us all, as you meditate on the sequence of Keys that the One Self in Tiphareth has guided you to so arrange. ##

THE ORACLE OF TAROT

Lesson Twenty

THE ACE OF CUPS

The Ace of Cups is called the Root of the Powers of Water. The suit of Cups corresponds to the letter Heh in the Divine Name Yod Heh Vav Heh; to Briah, the creative World of mental patterns; to mental and emotional energy; and to the element of Water.

The design in the Ace of Cups shows a single blue and silver cup. These colors are associated with water, with the moon, and with universal subconscious creative forces. The cup is surmounted by a crown because the Ace of Cups represents the power of Kether, the Crown in the creative world. It is the Will to differentiate or the Will to specific manifestation. This intimates the need for unifying our personal desires with the basic patterns of creation.

The cosmic mental energy is associated with water because it flows in streams, has currents, vibrates like waves, has tides, and is like a mirror or reflector. This cosmic mental 'water' is the primary energy in its aspect of substance. Water is the One Force turned toward earth. Thus the Ace of Cups, as the Kether of Briah, is the primal energy of form, the initiating aspect of the creative world. Alchemical water is the metaphysical substance of Briah.

Because the entire suit of Cups corresponds to Briah, the world of creation, the Ace of Cups is a symbol of the Crown of Creation or the root substance behind all manifest forms. In your study of Alchemy you have seen this root substance referred to as the First Matter. The Ace of Cups corresponds to the Universal First Matter. This root substance is thought substance or mental and emotional energy. It is furthermore the maternal, receptive aspect of creation. The entire suit of Cups is feminine in relation to the fiery masculine energy of the suit of Wands. Cups and the downpointing triangle of water are ancient symbols for the female aspect of generation. Thus the Ace of Cups is a token of substance, the root of the feminine receptive, nurturing, magnetic power of creation; the primal receptivity, basis of all form because it is capable of all form. It is the substance upon which the projecting masculine force initiates creation. The feminine substance aspect grows and nurtures the masculine seed idea on all planes, creating a flow of mental images that elaborates the initial archetype sent down from Atziluth. The whole suit of Cups is receptive to the universal principles initiated in Atziluth.

Psychologically the Cups are symbols of the powers of imagination. The Universal subconscious substance is directed and given pattern through mental imagery. All things in manifestation, from the most solid to the most tenuous are made up of infinitesimal drops of the 'water' of the Alchemists. There is no difference between the energy which takes form as a thought and the energy which takes form as a diamond. Actually thought forms are centers of more intense and

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lasting activity than physical forms. This intense energy, which manifests through man as thought, emotion and desire, is the basis of form. Man can direct it when he comprehends the fact that his thoughts and emotions are the basis of all that is manifest, of all the situations which bring him sorrow as well as those which bring him joy. This control of the emotional nature is control of the flow of mental imagery. Through this control man becomes the master of his destiny and the initiator of his further evolution into the Fifth Kingdom.

Because Kether, as the number one, represents initiation and concentration of force at a center, the Ace of Cups symbolizes control of the creative substance of water through fixation of attention. The Hanged Man, Tarot Key 12, is associated with water and suggests this fixation of the flow of mental images through concentration. In man this suspension of personal mental activities effects a release and increase in the creative powers of thought. Macrocosmically this water is the stream of substance which enters into manifestation as the system of related events constituting the mechanism of the Cosmos. This same water or universal subconsciousness is the container of the powers and stored experiences which are the equipment of evolving human personality. The world of Briah is that of creation. Its substance is an invisible sea of perfect power, wisdom and intelligence. There is no place where it is not. From this invisible sea of pure spirit all things come into manifestation.

This Primal Water is the power which gives shape and form to all things. Thus in the Microcosm, it is creative imagination backed by the emotional force of desire which reproduces the archetypal ideas from self-consciousness into eventual outer manifestation. Tarot Key 3, the Empress, symbolizes this aspect of the Primal Water.

Because any manifestation is a limitation of the original purity of the subsisting One, the Briatic world is the first level of sacrifice and sorrow. We hear over and over again that the One Life sacrifices Itself for the sake of manifestation. Limitation and measurement are inseparable from creation. Therefore the Ace of Cups, as a token of the concentrating spiral force of Kether in Briah, is a symbol of this primal limitation which begins a cycle of creation. The Ace of Cups, furthermore, represents the First Matter of the world. The Briatic world reproduces the seed ideas or principles emanating from the Archetypal plane above in a flow of mental images which become the basis for the astral patterns, which in turn are the matrices of physical form.

The First Path of Kether is called the Admirable or Wonderful Intelligence on the Tree of Life. The word is mopeleh, מופלג, and its number is 157. This number corresponds to DimdooMi Chammah, דמדומי חממה, the setting of the sun. This is a hint that the end of one cycle is also the beginning of another. Thus the Malkuth of Atziluth gives rise to the Kether of Briah, etc. 157 is also the number of Nizzak, ניצק, to suffer loss. In relation to the Ace of Cups this refers

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to the limitation that the perfection of the One Life must suffer in order to begin a cycle of manifestation. In Latin Gematria 157 is the number of *matrix corpus*, mold of the body, or womb of the body. It refers to the First Path as the womb of forms containing the archetypal molds or patterns of all forms of embodied existence and thus is directly related to the meanings of the Ace of Cups as the First Path of Briah.

In our study of the number one, related to Kether, we learned that this number intimates a collective unity. In Hebrew this word is Echad, אֶחָד, 13. 13 is also the number of ahebah, אֶהְבָּה, love, particularly related to love between the sexes. In relation to the Ace of Cups we see that the inception of the creative process is founded in love and unity, a collective unity. When it is asked, "Why does the One manifest?", the answer is, "God is love". But this answer is for the heart, not the head. The can opener of intellect is too dull to probe the secrets of the heart of life.

As half of two, one has in it some element of conjunction. This element of conjunction is behind the words Ahebah and Aguddah. Thus the substance aspect of the One is not separate from that One. The Latin for One is *unus*, and its number is 67, which is also the number of Binah. Binah is related to the whole suit of Cups because they both are assigned to the Heh of Yod Heh Vav Heh, 'whereby Creation took place'. Thus the Ace of Cups refers particularly to the aspect of the number one as it is related to Binah. There is a sense in which Binah is the actual beginning of manifestation because it is the first Sephirah of metes and bounds whereby specific forms are established. The third Sephirah on any plane is the first step in the actual bringing forth of form and is related intimately with the whole Briatic world of creative thought and emotional energy. 67 is also the number of *natura*, nature; literally it means, "the producing cause of things" and is connected with Cups as the substance aspect of the One. Indeed nature is another name for the universal subconscious force of Alchemical water. Thus through the number One, associated with Kether and beginning on all planes, we find a relation in Gematria with the creative forces associated with Briah, bringing to mind again that there is but One Force, no matter upon what plane or within which Sephirah it is expressing.

The Briatic world is related to the Archangelic forces just as the Atziluthic world is related to the Deity forces. Each Sephirah has an Archangel assigned to it that expresses through the Creative world. These are not separate beings, flying from place to place. They are aspects of the one Life-power. They are present everywhere. It is ridiculous to suppose that they come in response to magical ceremonies or prayers. Each is a manifestation of a particular phase of the single Divine Power. To understand these forces is to be able to attune oneself to their characteristic qualities.

The Archangel of Kether and therefore related to the Ace of Cups is Metatron, מֵטַטְרוֹן. He is a personification of Yekhidah, the One Self. Metatron is also said to be angel of Tiphareth in the creative world. In this aspect he refers to the awakened Ego, conscious of its

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essential identity with Yekhidah. Metatron is also associated with na'ar, נַאֲר, boy. This is the boy shown in Key 20 who represents the awakened Ego consciousness turning inward and eastward to Yekhidah in Kether. The Zohar says that Metatron is charged with the work of resurrection and with the task of glorifying the bodies of the just in their sepulchres.

What is meant by all this is that our essential identity with Yekhidah results ultimately in the perfecting of our vehicles by the descent of the holy influence through the Four worlds or modes of existence of the One Power. Metatron in our experience is the Central Self, or the Point Within. Hence Metatron is said to embrace the six directions of space (i.e. the Cube of Space) because the six directions are simply the extensions of that interior point.

In Gematria, Metatron is the number 314, which is also the value of the Latin phrase 'Deus Omnipotens Magister Artis' appearing in SECRET SYMBOLS, page 35, as the initials D.O.M.A. The translation of this phrase is 'God Almighty, Master of the Art'. This means just what you have read so often in these lessons — that the Life-power is the actual worker in the Great Art of alchemical transmutation.

Astrologically the Ace of Cups governs the time period from the beginning of Cancer to the end of Virgo, June 22 to September 22. Its occult title is: The Root of the Powers of Water. The general meaning of the card corresponds to the time period it stands for, during which, in temperate climates, all the fruits of the ground come to ripeness and perfection. This also is vacation time and the period when the weather is most favorable to pleasure out-of-doors.

MEDITATION

For your meditation this week begin with the Ace of Cups together with Key 12 and the blue color card. Intone the Divine Name attributed to Kether, Eheyeh (Eh-eh-hay-ah) to the notes E-H-F-H, as with the Ace of Wands. All practices should begin with the highest God name involved to make sure that all forces invoked are dedicated to the Highest. After intoning the Divine Name, intone G-natural in conjunction with the blue color card and the Ace of Cups. Image the flow of the substance aspect of the One Power. Image it as Light, but as flowing light, light that flows like water. Let it pour through your aura and your body as a flow of love substance from above. This is the One in its aspect of substance, ever flowing and ever capable of infinite shapes and forms. Continue your practice with the Keys that correspond astrologically to the Ace of Cups, Tarot Keys 7, 8, and 9, together with their color cards, yellow-orange, yellow and yellow-green, and their planetary rulers Keys 2, 19 and 1. Intone the Ee-Ah-Oh to each of these aspects of the Water of Life. Key 7 is directly related to the Ace of Cups as the watery sign Cancer. Key 8 shows the feminine aspect of consciousness shaping and controlling the lower elements of nature. Key 9, the Hermit, is related to Virgo, ruled by Mercury, which planet and metal are a symbol for the 'water of the

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sages' or 'illumination material'. Endeavor to find these shades of correlation between the Keys as you work with them. This is the subtle work of distinguishing slight differences or similarities between closely related or diametrically opposed aspects of the One Force.

KEY DIVINATORY MEANINGS

Well Dignified: fertility, productiveness, development, multiplication, happiness, pleasure, gratification, fruition of desires; cheerfulness, geniality, gaiety. Ill Dignified: too much emphasis on pleasure; over-intensity of the desire nature; trouble in love.

KEY WORD

Desire force.

##

Attached: Chart of Suit of Cups Coloring Instructions

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SUIT OF CUPS COLORING INSTRUCTIONS

ACE OF CUPS

- SILVER - Cup (or closed chalice) except columns and some lines and embellishments.
- LIGHT BLUE - Columns, lines and some embellishments on chalice.
- FLESH COLOR - Hand.
- LIGHT GREY & WHITE - Cloud.
- UNCOLORED - Do not paint the background.

CUP KEYS NO. 2 THROUGH 10

- SILVER - Stem and design, leaving upper rim.
- PALE BLUE - Rim of cups.
- UNCOLORED - Do not paint background.

KING OF CUPS

- PALE BLUE - Sky, inner robe, rim of cup.
- DEEP BLUE - Cloak, shoes.
- DEEP BLUE-GREEN - Water.
- MEDIUM BLUE-GREEN - Throne with back panel a lighter shade.
- SILVER - Crown, clasp of cloak, stem and body of cup.
- BLOND - Hair.
- FLESH COLOR - Face and hands.
- SAND COLOR (light yellow brown) - Pebbles and sand.

QUEEN OF CUPS

- LIGHT BLUE - Sky, dress, cup as others.
- DEEP BLUE - Cloak, shoes.
- BLUE-GREEN - Sea, throne, fish design (paint lobster design coral red).
- SILVER - Crown (colored jewels), shell clasp on cloak, cup as others.
- FLESH COLOR - Hands and face.
- BLOND - Hair.

KNIGHT OF CUPS

- LIGHT BLUE - Sky, rim of cup.
- DEEP BLUE - Feather on helmet.
- BLUE-GREEN - Water.
- SAND COLOR - Shore.
- BLUE-GREY - Horse.
- SILVER - Saddle and trappings, cup as others.
- STEEL BLUE (mix blue with silver) - Knight's armour.

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CUPS COLORING INSTRUCTIONS (Cont.)

PAGE OF CUPS

LIGHT BLUE - Sky, feather, blouse, cup as others.

DEEP BLUE - Hat, cloak.

GREY BLUE - Hose.

REDDISH BROWN - Belt and dagger.

YELLOW OCHRE - Shoes.

BLOND - Hair.

FLESH COLOR - Face and hands.

THE ORACLE OF TAROT

Lesson Twenty-one

THE TWO OF CUPS

The Two of Cups is the Chokmah of Briah, the Creative World. The verb translated 'created' in the Bible means literally, "to cut out, to cut apart". This is an important distinction. Creation is not the production of something from nothing; it is the establishment of divisions, distinctions and boundaries.

Water, the element connected with the suit of Cups, is said by Alchemists to be a name for the First Matter and, therefore, is another symbol for the principle behind creation. That principle has to do with the all-pervading substance that is the root of form. It is essentially the same substance as fire, the Light of the One Thing, but it behaves in an opposite manner when it manifests as the first principle of substance. Fire could be said to be the movement aspect of the One Thing and water would then be the finitizing aspect of this same One Thing.

In the Two of Cups we have the ideas of reciprocity and harmony because the masculine dynamic symbol represented by Two as Chokmah, the Life Force, is here combined with that of the feminine receptive principle represented by water and by Key 2, the High Priestess. Chokmah, חכמה, is the number 73, which is also the number of the letter-name Gimel, גימל, the Hebrew letter assigned to the High Priestess. Because of this correlation the Two of Cups is particularly related to the Lesser Chokmah, or the feminine aspect of Chokmah considered as the reflection of the One to Itself. The Two of Cups is the aspect of the number two referred to in THE BOOK OF TOKENS as the Inferior Nature of the One Reality. In the meditation on Gimel in that book this aspect of the One is associated with Chokmah, Wisdom, and the Inferior Nature is professed to be of equal rank with that of the Superior Nature, or the Primal Will in Kether. Thus the Two of Cups symbolizes the Divine Mirror, wherein the One is reflected to Itself and perceives therein innumerable images of Its Divine Nature. In this stream of substance, which is the root of all remembrance or wisdom, the masculine dynamic Chokmah is given a medium of reception. Universal subconsciousness, from ancient times associated with the feminine gender, is the reflecting medium through which the Infinite Wisdom of the One can be perceived. One such form of universal wisdom is nature. The world before us is a body of knowledge.

Astrologically, the Two of Cups correlates with the first decanate of Cancer, ruled by the Moon. This is another link between the High Priestess, attributed to the Moon, and Chokmah, the number two. The Lesser Chokmah of the Two of Cups is one with the High Priestess of Tarot, and the powers assigned to her have their root in Wisdom. Tarot Key 7, the Chariot, associated with Cancer, also depicts an aspect of the Two of Cups. A chariot gives the idea of a vehiculum or conveyance that ties it in with the stream or substance of creation which contains or holds the Divine Wisdom. To the number 7 in mythology is assigned Minerva, the virgin goddess of wisdom, who is another

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personification of the powers associated with the High Priestess. In Hebrew, Cancer is Sartan, סרטן, and its number is 319. This is also the number of Yashat, יָשַׁת, to stretch out, to extend. Here we see that the aspect of water connected with the Two of Cups has to do also with expansion and extension. The Briatic plane, associated with that which forms itself into all manner of objects is also the principle of increase, growth, expansion and extension of the dynamic life-force of Chokmah.

The cups in this Two of Cups are in balanced position, one turned upward, receptive to 'that which is above', and one turned downward, pouring the waters of creation toward the manifest of 'that which is below'. This arrangement suggests harmony, polarity, reciprocity, and the balancing of the pairs of opposites. The robe of the High Priestess is another symbol for the fluidic stream of the Inferior Nature of the One. This virgin substance, capable of all form but restricted to none, is also symbolized by the First Matter of the Alchemists and by the Briatic world of creative thought. This intimates that the essential nature of substance is the same as that of thought. The silver of the cups also suggests the powers associated with the Moon — reflection, periodicity, reproduction. Mind-stuff is the original material from which everything is made. Through various processes, all essentially mental, the mind-stuff undergoes changes in form which make it appear as physical objects. The original and actual material of all objects may be shaped by conscious control of human mental imagery. Thus as we create mental images we partake of the material of the Water of the Sages and are functioning in the Briatic world of creative thinking. The Lesser Chokmah typifies wisdom as the mental reflection of all that the Life-power is, essentially, in perfect self-recollection and self-knowledge.

As the second Path of Wisdom, Chokmah is the Illuminating Intelligence. In Hebrew 'illuminating' is mazahiy, מְזַהֵי, suggesting radiance. Because the Light in Chokmah is the reflection of the original light of Kether, it is considered as the source of illumination for everything below it on the Tree of Life. Chokmah is thus often referred to as the Kether of Briah, the Crown of Creation. Masloth, מַסְלוֹת, as the sphere of the zodiac in Chokmah, is the name given to the radiant energy which streams from suns or stars. As this radiant energy expresses in Briah it is the substance formed by creative thinking and imaging. The light force from the stars is the source of the power which takes form as desires, creative thinking, and all forms of imagination when it functions in Briah, the creative level of the Life-Power's self-expression.

Chaiah, חַיָּה, the Life-force, is that part of the constitution of man specially attributed to Chokmah. Its number, 23, is also the number of avui, אָוִי, desire, hunger, appetite for; and we have seen that Briah is the world or plane associated with the power of desire in creating mental images. This is also the number of khoot, חוּט, thread, line, to string together, giving the idea of what in the Eastern Philosophy is called sutratma, thread soul. It refers to the line or ray of the Life-power's outflowing influence which serves as a link of connection between successive lives of a particular soul. Thus the Briatic

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watery substance holds the patterns which serve as a link throughout a whole series of incarnations related to a specific ray or individuality of the Life-power's self-expression. 23 is also the number of Yehagah, יהגה, He meditates. God thinks the world into being and the Life-force of Chokmah in Briah is the activity of His unbroken meditation, which continues throughout the duration of a cosmic cycle.

The Archangel attributed to Chokmah is Ratziel, רַצִּיֵּל, 331, and is the aspect of creative force active in the Chokmah of Briah. Ratziel, according to ancient tradition, is the angel who is Chief of the Supreme Mysteries which ties him in with the idea of Wisdom. 331 is also the number of Ephraim, the Tribe of Israel corresponding to Vav, Key 5, The Hierophant. The Hierophant is one personification of the Great Teacher, also symbolized by the Archangel Ratziel.

As the feminine aspect of Chokmah, the Two of Cups corresponds to the Hindu Prakriti described in the Bhagavad-Gita as the great womb from which all creatures are born. She is another name for the Inferior Nature of the One referred to in THE BOOK OF TOKENS. In Hindu philosophy, Prakriti is said to be the mysterious power of the Supreme Spirit. Prakriti is the working power whereby the creative impulse of the Self is manifested in the forms which constitute the environment of all creatures. In Qabalistic works Chokmah is declared to be the power whereby the earth was founded and is called the Principal Thing. This aspect of Chokmah as Principal Thing is the Chokmah of Briah, from whence all other things are derived. In modern scientific analysis of the nature of the physical universe, it is found that 'matter' is merely a generalization for our various sensory experiences of a single energy which is continually in motion. The fundamental character of this motion is vibratory. Thus the basic activity of the universe is oscillation or reciprocating motion. This vibratory activity is wave-like. It ebbs and flows like water. It has rhythm and periodicity. It is a movement between two poles or extremes. All these ideas are inseparably connected with the number two, with the subconscious powers attributed to the High Priestess and with the ebb and flow of the water of mind stuff.

The Hebrew letter assigned to the element of water is Mem, 40, Key 12 in Tarot. This is also the number of Yod Tetragrammaton, יהוה, the hand of Jehovah. This phrase signifies the formative power of the One Reality. Alchemical water is the agency or power through which the dynamic masculine formative power projects its creative energy into specific forms. That which is symbolized by Cups, then, is actually the agency whereby the rule or administration of the Chokmah power is established over all forms and conditions of manifested being. Thus the masculine Chokmah is seen to be that which vivifies and activates the creative substance. This vivifying and activating suggests a reciprocity of complementary forces, a back and forth flow of powers which maintains an active, not a dead, center balance. All things in manifestation are the result of this interplay of reciprocal forces. All wisdom, furthermore, necessitates some limitation, and thus the undifferentiated principle of wisdom — the urge to knowledge symbolized by the Two of Wands — becomes, in the Two of Cups, the limitless stream of wisdom possible for all forms and images that ever have been,

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are now, or ever shall be. The indefinite masculine urge to create of the Chokmah in Atziluth becomes in the Chokmah of Briah the more definite idea of the vast, inexhaustible creative potencies of the One Reality.

MEDITATION

For your meditational practice this week begin by intoning the Divine Name, Yod Heh Vav Heh, to the notes F-C-C#-C. Pause to image the Infinite Wisdom of the One Reality in fluid form streaming through your aura and your body, filling you with the substance of wisdom, the illumination material, that eventually will transform you into a perfected image of the One Ego of all humanity. Continue your meditation with the Two of Cups, Key 2 for the Moon and Key 7 for Cancer. Have ready the blue and yellow-orange color cards. Intone EE-AH-OH (or AH-OO-MM) to the note G#, with blue, the Two of Cups and Key 2. Intone E# to the yellow-orange color card and Key 7. Endeavor to see the links of connection between the planetary and zodiacal forces involved and the ideas associated with the Chokmah of Briah. Remember that with Cancer we are also dealing with 4th house influences that you became familiar with in ESOTERIC ASTROLOGY.

KEY DIVINATORY MEANINGS

Continue your divinatory practice as outlined in Lesson 18, adding the Ace of Cups and the Two of Cups to your sequential reading of the cards for enlightenment upon specific problems. It is important to continue this practice, adding each Key as it is dealt with in succeeding lessons. The Two of Cups, astrologically, is assigned to the first decanate of Cancer, ruled by the Moon, time period June 22 to July 1. The specific divinatory ideas associated with this Key are: Well-dignified: reciprocity, reflection; gain and benefit through parents; favors from the opposite sex; changes of residence. Ill-dignified: reverses and losses through parents or the opposite sex; unfortunate changes of residence; fluctuations of mood; unwise decisions.

KEY WORD

Response to environment. ##

THE ORACLE OF TAROT

Lesson Twenty-two

THE THREE OF CUPS

The Three of Cups symbolizes Binah in Briah, the Creative world. The Sephirah Binah is called "Root of Water" and "The Great Sea", which intimates a particular correlation between the third Sephirah and the suit of Cups. Binah is also Aima, the Great Mother, and water is called "the most ancient of principles and the mother of all things among visibles". Alchemical water is described as that movement of the One Force whose "power is integrating if it be turned toward earth". It is a symbol for the form-producing aspect or operation of the One Thing. In like manner Binah is described as the finitizing Sephirah. Thus we have in the Three of Cups a combination of symbols all associated with form-producing qualities. In Tarot, The Empress, Key 3, is another symbol for this creative principle described as the mother of all manifest forms.

In the Divine Name, Yod Heh Vav Heh, water is represented by the first Heh, described in Qabalistic books as the letter "whereby creation took place". This creative letter in the Tetragrammaton is also assigned to the world of Briah and to the third Sephirah, Binah.

Binah is the sphere of the activity of Saturn, which planet astrologically corresponds to the finitizing principle. Saturn condenses, fixes boundaries, gives shape and form, materializes and restricts. Saturn is thus connected with the alchemical idea of saltiness associated with the Great Sea of Binah. In the Three of Cups, the Binah of Briah, the Saturnine force activates creation by restricting, limiting and fixing boundaries. Creative thinking can have little effect unless limitations of scope are adhered to. The woman in Key 3, who symbolizes the power of desire in creative imagination, is the same woman as the one in Key 21, The World, assigned to Saturn. For creative imagery to be more than idle day-dreaming, it must be given power through restriction, limitation and condensation. Thus Saturn represents not only that which establishes definite form, but also represents that which brings things to completion. The Saturnine, finitizing power of the sphere of Binah expresses in the Creative World of fluidic mental substance as that quality which restricts the flow of mental images, giving them power. Notice that in Key 12, assigned to water, The Hanged Man is suspended from the letter Tav.

Binah, cosmically, is the field of separative activity whereby the infinite possibilities of the Life-power are made manifest in a multiplicity of finite, specialized forms. To Binah, therefore, Qabalists impute the power which gives concrete form to the spiritual potencies of the Life-power. In the Three of Cups, expressing on the creative mental plane, Binah is the power that gives concretion to vague ideas and specific imagery to indefinite urges of desire. The idea of multiplicity associated with the number three is really connected with subdivision. The One Creative substance does not lose its unity as it is specialized in images and forms. The cosmic possibilities behind any class of specific

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forms is based on One Principle, however many variations may result from it. This power of specialization related to Binah is personal as well as universal. By training in creative imagination we find ourselves able to adapt our personal mental states and physical behavior in such ways that we put ourselves in harmony with the cosmic principles. As we gain skill in the use of our mental powers we find that the external conditions of our environment do actually shape themselves (as it seems) in accordance with our mental images. Actually, the One Self is shaping the watery fluidic substance of the Briatic plane through the ability of its instruments, human personality, to create mental images. These mental images, if clearly created and multiplied, or re-created often enough, cannot help affecting the formative and material planes below. They create patterns in the astral fluid of Yetzirah which magnetically attract to them the elemental 'material' necessary for actual manifestation in our physical life.

Remember, in correlating all the various inter-relationships and attributions, the admonition from the Emerald Tablet, "All things are from One". That One presents Itself under a variety of aspects that express down through the four worlds in increasing concreteness and definiteness. Thus the Binah of Briah, the Three of Cups, representing the finitizing force in the creative world, is more concrete and definite than the Binah of Atziluth, the Three of Wands; but not so concrete or restricted as the Three of Swords, representing Binah in the formative world, or the Three of Pentacles, Binah in the material world of Assiah. The finitizing aspect of Binah works toward concreteness, but on different levels of expression manifests in different degrees of solidity. Thus the concreteness or saltiness in Briah, the plane of creative thought and imagery, would express as a definite, concrete mental image or a specific mental picture. On the mental-emotional plane associated with Briah, the mental image would have a solidity akin to saltiness, even though from the point of view of the physical plane or world a definite mental image or mental picture does not seem to have the weight of mass we associate with solidity.

Of course, we must not forget that the whole universe is a mental creation in the One Mind. As the One Conscious Mental energy condenses through the four Qabalistic worlds it becomes more specific. The invisible whirling force of pure consciousness begins to 'cool', as it were. The substance of the universe is Mind having neither beginning nor ending. Weight, temperature, mass, form, color, space and time are effects or appearances of motion, and initially motion is the movement of mind. The universe is an eternal creation of the One Mind.

Binah, in all four worlds, represents that aspect of the One to which may be referred all differentiation. In Atziluth, Binah specializes Universal principles and archetypal ideas. In Briah, Binah weaves more definite mental images and emotional states. In Yetzirah, Binah specializes the matrices of force which form the astral and etheric patterns for the physical appearances and physical forms of Assiah. All these have their root in the Mother, in the finitizing, limiting, specializing power of Binah, mother of all. All such differentiations seem to be limitations of the One Reality, but they are not what they

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seem. The semblance of separation is an illusion, but a useful illusion. Without this separative aspect, there would be no distinguishable universe, no expression of the limitless potencies of the Life-power.

Saturn is called the Administrative Intelligence on the Tree of Life. According to Qabalistic descriptions, the Administrative Intelligence is the power which directs the operations of the seven planets. These are the seven centers of force within the human body which control the functions of the entire organism. It is through restriction of the flow of the Mind Stuff that a human being is able to put every detail of his personal life under the direction of this Central Administrative Principle. Then he begins to reap the benefits of direction from this Central Presence. What occurs is that the personal consciousness offers no obstacle to the free operation of the Principle of Embodiment in all the vehicles related to the four worlds. Thus the physical body of Assiah and its environment, as well as the subtler bodies related to the more interior worlds above, are open to guidance and transmutation from this Central Presence. Key 12 in Tarot, where we have noted that the Hanged Man is suspended from the letter Tav, is a symbol of this practice. The transformation into a true Magician or Adept is caused by the ability to act as a channel for the Administrative Intelligence. When one becomes such a channel, all his acts are potent, because the power he expresses is not merely the physical and psychical energy of his own personality, but is actually the physical and psychical energy of the whole universe.

Astrologically, the Three of Cups is assigned to the second decanate of Cancer ruled by Mars. Mars is related to action and volition. The finitizing power of Binah, in forming mental images, must include action and volition if the images are to result in further concretion toward manifestation. The Mars force corresponding to the Three of Cups is the Mars of Scorpio and intimates that the concretion of mental images is brought about through the Martian power of reproduction functioning on the mental plane. Mental pictures are reproduced over and over again like images on a motion picture film as they work toward more and more concretion and the manifest plane. Alchemical water, the substance of Briah, is often called the 'sperm of the World' and is that which, as Eliphas Levi says, "Man seems to multiply in the reproduction of his species."

To Key 7, symbolizing the watery sign Cancer, is assigned the power of speech. Mars, Key 16, is likewise called 'the mouth as the organ of speech'. Since both of these Keys are associated with the Three of Cups, the Binah of Briah, this intimates that the spoken word is a phase of the finitizing Binah force operating in Briah. The spoken word has truly magical formative powers. In the main, the magical speech is the language of pictorial symbolism; but besides this symbolism, of which subconsciousness is the storehouse, there is a magical language heard by those who have opened their metaphysical hearing. In this language the spoken word has truly miraculous creative powers. This secret language has been adapted to the tongues of men so that certain phrases and words in Hebrew, Latin, Greek, Sanskrit, and even in English, have what a Yogi would call Mantric power. Every word in every language has its own specific rate of vibration and its own specific geometrical form. The letter name Peh, associated with Mars, is the number 85, which is also the number of Gawbiya, פ'ח, cup, goblet, bowl. This intimates that the power of

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articulate sound has creative power akin to the Briatic world of Cups.

The archangel associated with Binah is Tzaphqiel, ^{צפתיאל}, 311, therefore particularly related to the Three of Cups. Tzaphqiel means 'contemplation of God' and refers to the Divine Vision. This Divine Vision refers to the Life-power's perception of the logical consequences of what It knows Itself to be. The number of Tzaphqiel is also that of Iyish, ^{איש}, man, a title of Tiphareth related to personal man. This intimates that personal man can partake of the Divine Vision when he succeeds in attuning himself to guidance from Neshamah. 311 is also the number of Ba-sawdeh, ^{בשדה}, in the field. This is another indication of the assignment of Tzaphqiel to the Three of Cups, which is astrologically associated with Key 7, Cheth, a field or fence. The field is the area of manifestation.

MEDITATION

For your meditational work this week begin by intoning the Divine Name Elohim, Aye-loh-heem, to the notes E - F# - C - F - G#. Pause to feel an influx of creative energy and guidance from Binah, root of water and mother of all form. Proceed with the technique associated with the Three of Cups. Place Key 12 and the blue color card above the Three of Cups and intone Ee-Ah-Oh to the note G#. All the Cups are related to Key 12, water, the blue color card, and the note G#, so include this intonation with all the Keys of the suit of Cups. Next attune yourself to the yellow-orange vibration and Key 7, intoning to D#. The decanate ruler involved is Mars, so proceed by intoning as usual to the note C, the red color card, and Key 16. Endeavor to unveil the links of connection between these Keys of the major arcana and the Qabalistic attributions of the Three of Cups. Continue the divinatory practice outlined in Lesson 18, adding the Three of Cups to your reading. This practice will eventually reap rich rewards in guidance and enlightenment from the Inner School, because you are learning their shorthand method of synthesizing a whole series of ideas into a single image. Eventually you will be able to perceive a whole series of individual ideas as a whole, through meditation on a single Key.

KEY DIVINATORY MEANINGS

The Three of Cups is astrologically related to the second decanate of Cancer ruled by the Scorpio aspect of Mars, time period July 2 to July 12. The distinct meanings in divination combine the pleasure and emotion associated with the suit of Cups and the sex magnetism of the Scorpio aspect of Mars, together with Cancerian practicality and penchant for attachments. Well-Dignified: activity, determination, practicality; fondness for pleasure and comfort; attachments and attractions to the opposite sex; pleasure, merriment, eating and drinking, plenty of new clothes, etc. Ill-Dignified: danger of the 'triangle' situation; trouble through attachments to the opposite sex; misunderstandings; prodigality; sensuality.

KEY WORD

Enjoyment.

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THE ORACLE OF TAROT

Lesson Twenty-three

THE FOUR OF CUPS

The Four of Cups is the Chesed, חסד , or Gedulah, גדולה , of Briah and combines the beneficence, magnificence and Eternal Supply attributed to the Fourth Sephirah with the Creative substance of Briah. Now, the creative substance, the Alchemical water of the suit of Cups, is an ocean of living consciousness that is boundless and inexhaustible. No matter how many physical forms may be brought into manifestation, the substance from which they are precipitated can never give out. That substance is omnipresent, and this means it is present wherever there is a human personality. We have immediate access to this source of limitless supply. This is the reason that the fourth, or Chesed, statement in the Pattern of the Trestleboard says, "From the exhaustless riches of its limitless substance I draw all things needful both spiritual and material." The Limitless Substance is consciousness which draws from its exhaustless creativeness a never-ending wealth of life-experiences.

The Four of Cups is particularly related to the 'supply' aspect of Chesed because it is in the Creative World that we must first image for ourselves the fulfillment of every need . . . spiritual, emotional and material. Because we are all part of the race, we are to some extent affected by the beliefs held in the race mind. Hence we are not to expect that mere intellectual perception of this principle will result in our immediate and absolute liberation from want. Like everything else in the external world of appearances, liberation is manifest in a series of transformations. We shall be able to progress from less to more liberty as we grow in knowledge, understanding and skill. The skill has to do with our ability to partake of the qualities of Chesed in Briah, creating images of abundance in all fields of human endeavor.

Creating images alone, however, is not enough. We must charge them with the meaning of the word Chesed — ardor or zeal toward anything. This intensity is necessary in order to counteract the race belief that human beings must suffer deprivation, emotional sorrows, lack, etc. The place to begin this transformation to abundance is in control of the stream of mental imagery. Since the substance of the physical objects surrounding us is the same as the substance of our thoughts, it is here that we must begin our control. Remind yourself over and over again that all physical forms and conditions are really temporary fixations or solidifications of archetypal ideas and creative images in the Universal Mind. Because our personalities are instruments of the Universal Mind, the ideas and images which we hold and repeat eventually become fixated and solidified. If our world is not what we desire, remember, all conditions are temporary fixations and thus are subject to change. It is because in the past we have held negative images of lack and sorrow more consistently than we have held positive images of abundant supply, love and joyful relationships, that our world does not fulfill our highest aspirations.

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The substance from which external forms are produced is energy, and that energy is living consciousness. If we can comprehend the basic law of creation, we shall perceive that we live in a beneficent order. Everything in that order works together for the good of those who comprehend it and make it their continual endeavor to express this order in every detail of their thinking, saying and doing. The laws of nature conspire together for the benefit of man. He who knows this and consciously participates in it may and does live a life of progressive liberation, overcoming limitation after limitation as he goes.

The Four of Cups as the Chesed of Briah is associated with the Fourth Path of Wisdom called the 'measuring, arresting and receptacular Intelligence'. On the Briatic plane this Fourth Path acts as a receiver for the beneficent powers from Chokmah. These beneficent powers are subdivisions or specializations of the Life-force in Chokmah. On the plane of creative thought and imagery they manifest as the beneficent thought and compassionate imagery that those who are receptive to the Fourth Path are able to express. The true spirit of Chesed is givingness of possessions, love, time, interest and knowledge. Truly the greatest gift is to be able to give.

Those who attune themselves to the Chesed of Briah project into the mental energy of the world soul a compassion and social conscience that helps in the evolution of this planet. There is so much in the race mind of error, of greed, of separateness and of hate that we must with our creativeness help to counteract these errors. The world needs healers, needs thinkers who can consciously project their constructive imagery into the mental substance of the creative world. This practice of projecting beneficence to all of life cannot help but affect the transmutation of he who practices it because, besides affecting our subtle vehicles, benevolence has a purifying effect on our blood streams and nerve currents that, in turn, effects the physical transmutation necessary for the completion of the Great Work.

In Qabalistic books those who are perfectly attuned to the loving kindness of Chesed are called Chasidim. The blessings that Chasidim shower on those who enter into relations with them are no mere abstractions. They are projections of real substance. You, as true aspirants and advanced students of Ageless Wisdom project this substance in varying degrees. The more love you express . . . the more love and compassion for all of life that you are able to feel . . . the more you will find that the substance of Universal Compassion encompasses you and permeates you in its flowing stream of love. The more we give, the more we get; yet to enter into the true spirit of the Four of Cups is to give freely and abundantly with no thought of return.

This is admittedly not easy in a world whose race mind is poisoned with fear of lack. This is what makes grudging givers, demanding return for everything put out. The point is that we must never look for supply or for replenishment from any outside source. We have to learn to depend upon the Infinite, not on the Manifest. For most of us this is a hard lesson. We must practice free giving until we know what it really is, if ever we are to experience the joys it brings. Unfortunately, at

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this stage of evolution the patterns of lack, sorrow, poverty, selfishness and separateness are more prolific in the race mind than those of love, compassion and unselfishness. These negative images are backed by a long history of the race mind's belief in their reality and are, therefore, more readily precipitated through Yetzirah and Assiah than the images of abundance and compassion.

Tzadqiel, **צדקיהל**, 235, is the Archangel of Chesed attributed to the Four of Cups. Tzadqiel is the One Power manifest as the universal memory in Chesed. On the Life-power's perfect recollection of Itself and of all of Its manifestations is founded Its beneficent righteousness and loving kindness which are expressed by the word Tzadqiel, meaning 'Righteousness of God'.

The Twenty-first Path of the Letter Kaph associated with Jupiter, whose sphere of influence is in Chesed, is called the Path of Desirous Quest. Man's quest for abundance, like his other personal activities, is a response to the descending influence of the Life-power. We seek because what we seek is really within us, and Qabalistic psychology says that whatever we gain is actually a recollection of what the One Identity already has in store for us. The name of this Path literally is 'the inclination to seek', **התפץ המנוקש**, ha Khayfetz ha meboqash. Its number is 636, which is also the number of **וְאָבִיבִי שֶׁ-צֹרִי**, Ve-abiv ish-Tzori, "and his father was a man of Tyre", literally a man of rock. This phrase from 1st King 7:14 refers to the parentage of Hiram Abiff, hero of freemasonry. Hiram's father is further described as being khoresh nekhosheth, **חֹרֵשׁ נְחֹשֶׁת**, a worker in brass. Brass is the symbolic metal of Venus, creative imagination, so he who is a 'worker in brass' is one who excels in creative imagination.

This gematria leads us back to the necessity for positive creative thinking to bring about the fulfillment of all our desires. Liberation is not by a divine act of clemency making an exception in anyone's favor. The mercy and abundance of God consists in the fact that He gives freely of His own wise understanding to all who make knowledge of the Divine Order (Key 10) their primary object of Desirous Quest. They who seek always find. What they find is a scientific method whereby they may express the freedom and abundance which is their inalienable birthright.

As a decanate of Cancer the Four of Cups also partakes of meaning related to Key 7, receptivity, will. Our personality is the movable field of action fenced in by the boundaries of organism and environment. When we are able to make our Chariot of personality consciously receptive to the control of the Charioteer, The One Self, submitting every detail of our personal life to His direction, we automatically attune ourselves to the cosmic rhythms, and our mental imagery in the substance of Briah is in the form of right desires which are in harmony with cosmic principles.

Astrologically the Four of Cups is the third decanate of Cancer ruled by Jupiter, Key 10, and Neptune, Key 12. The Jupiter influence, with its expansiveness and good fortune, is obviously tied in with the Limitless Supply aspect of the Four of Cups. However, in order to

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partake of this abundance we must break complexes of error that keep us believing in the necessity of privation. We must adopt the mental attitude expressed by Key 12. Conscious and voluntary reversal of our thinking is indispensable, and the reversal must be practiced continuously.

MEDITATION

For your meditational practice this week begin by intoning the Divine Name Al to the notes E - F#. This is the Life-power in its aspect of abundance and beneficence. Pause to image the creative water of Briah permeating your body, your aura and your whole field of life experience with the eternal flow of Limitless Supply. The Tableau for the Four of Cups includes Key 7, Cancer, with Key 2 above it; Key 18, The Moon, symbolizing the Piscean influence in this decanate, with Keys 10 and 12 above as rulers of this decanate. By this time you should be familiar with the method used to attune yourself to these combined forces. Use the appropriate color cards with each Key of the major trump involved, intoning as outlined earlier. Pause to recall to mind the key ideas related to each. As you continue in this practice, the combination of symbols, attributions and forces will invoke from your Higher consciousness a synthesis that will tremendously increase your understanding of this particular aspect of the One Consciousness.

KEY DIVINATORY MEANINGS

The specific divinatory meanings are thus based on the attributions of Chesed, the planetary forces of Jupiter and Neptune, the zodiacal influences of Cancer ruled by the Moon, and the astrological fourth house. Jupiter's sphere of influence is Chesed. It co-rules the third decanate of Cancer besides being exalted in this zodiacal sign. Therefore the Four of Cups has a very strong Jupiterian influence of wealth and expansiveness. The Four of Cups corresponding to the third decanate of Cancer is the time period July 13 to July 22, ruled by Jupiter and Neptune. In specific Tarot Divination its key meanings are: Well Dignified: success in material things, but desire for something higher; a period of comparative comfort, yet a little confining, thus suggesting a measure of satiety; it is a symbol of contemplation and of the turning away from pleasure in quest of higher things; it intimates strong psychic influences in the life or environment of the Querent. Ill Dignified: material gain, but through injustice; sorrows resulting from satisfaction of desire; getting what one has wanted but finding no joy in it.

KEY WORD

Surfeit.

##

THE ORACLE OF TAROT

Lesson Twenty-four

THE FIVE OF CUPS

The Five of Cups is the Geburah of Briah. It also has to do with the other meanings of the Fifth Sephirah, Pachad, פחד , fear, and Deen, דין , justice, in the Briatic world.

Geburah is the sphere of Mars, and the Five of Cups is assigned astrologically to the first decanate of Scorpio, ruled by Mars, thus giving this Key a particularly strong Martian influence. In Briah, the plane of creative imagery and construction, the Geburah force expresses in its aspect of dissolution, destruction and change.

Mars is the destroyer, but the destroyer is also the transformer. In our aspirations to build a physical body and consciousness able to channel the higher forces, we must understand, indeed welcome, change. To have such a body there must be destruction of the old errors of thought that bind us. It is not easy to have old errors smashed; to let go of prejudices and pet ideas that we, with our marvelous rationalizing ability, have considered to be pillars of truth and right action. It is not easy to admit that we have felt jealousy, hate, bigotry, envy, and called them by other names. We must face each of these 'dwellers on the threshold' and permeate them with the light of unity and love.

Before we can be set free to create a finer structure, we must perceive that no detail of our personal experience can be separated from the total expression of the Life-power's activity. This perception overthrows the notion of separate personal will and disrupts the mental structures based on the error that we are living our lives in perpetual antagonism to the universe and to the lives of our neighbors. The average person thinks his life has a physical basis. He supposes it to be sustained by food, air, water and the various physical forces of his environment. Deeper perception and understanding lead us to the opposite idea. The one Life-power is the basis of all manifestation whatever, physical or otherwise. The physical world is an expression of the powers of spiritual life. The conditions in our lives are the effects, not the causes, of manifestation. Ageless Wisdom holds causation to be vital, not physical.

Mars is assigned to the direction North, symbol of greatest darkness. This darkness corresponds to the black pillar in Key No. 2 marked with the letter Beth and associated with the ideas of strength and severity, also assigned to the Fifth Sephirah. The idea behind this association of darkness and North with strength is that those powers which are to the average mind veiled in darkness and cause fear, are the same powers which bring release and enlightenment. The hidden forces are liberating forces. What inspires fear and terror in the mind of a savage is what a civilized man employs to set himself free from a thousand limitations. This very force is the basis for those inner modifications of the personal vehicle which result in enlightenment. He who conquers his fear of darkness is able to discover the secrets it hides and to bring them and himself to light.

The power of Mars in Scorpio is associated with the Eighth House of Death in astrology. Our most precious heritage is this power which ordinarily manifests itself in bodily death. The very power which, because we misunderstand it and misapply it, results in disease and death, is the power whereby we may experience perpetual health and immortality. As it functions in the Briatic world of creative thinking, it symbolizes the need for dissolution or death of erroneous forms of desire and creativity, thus releasing the energy for more constructive imagery. In Key 13, attributed to Scorpio, the skeleton is twisted and the river makes a bend toward the east. Both symbols refer to a change in direction. We must change the way we think, especially about the reproductive force. Mastery of the subtle forms of the Mars force is a work of adaptation. In the experience of spiritual unfoldment, awakening is distinctly a destructive process. All the customary wrong thinking and wrong acting must go. The false sense of personal will, personal volition, personal autonomy and personal self-action must be utterly destroyed. This is not a comfortable process. When one is forced to recognize the truth that some of his most cherished beliefs are false, the consequent readjustment is not easy.

The Five of Cups, as the Geburah force in the Briatic world of thought, is therefore not an easy test unless rightly faced and understood. We must all go through it in one form or another, facing this destruction of false knowledge with the consequent chaotic emotions which prevail for awhile, and at the same time holding fast to the wisdom that this destruction is essentially a gathering of material for a grander structure of personality, a clearer channel for the outpouring of the Wisdom of the One Self.

The Briatic world of virgin substance . . . capable of all form . . . capable of impressions of all thoughts . . . the very Love Power that is the basis of the whole created universe . . . must necessarily be the place from whence springs also the opposites of creation, integration and reproduction. This same substance of mind-stuff, this same world of creative thinking, must also be the scene wherein disintegration of old forms of personal consciousness takes place. We must realize that we cannot hope to reach our goals of illumination and adeptship without first destroying the conditions in which we find ourselves. You cannot become an adept and remain as you are.

The Mars force, as it expresses through Scorpio, is directly involved in the transformation of personality which overthrows error. It is by control of this force, the reproductive power of Mars in Scorpio associated with the generative organs of man, that we first transform ourselves and then our world. As we transform ourselves, our organism becomes capable of registering finer vibrations and directing subtler forces than an ordinary human body can manipulate. To begin this transition we must deny and destroy our old 'self', for that false self is really non-existent. The Eighth stage of the Great Work, corresponding to Scorpio, is called putrefaction. It is actually the complete disorganization of all the combinations which entered into the make-up of our false idea of personality. Refusal to enter this

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state keeps many students from any real attainment and illumination. The Path of Return is a path of reorganization, and to gain liberation we must pass far beyond the states and conditions of ordinary human personality.

Thus the Five of Cups is a symbol of the necessary destruction of false thinking, acting, feeling and doing that are essential before we can free the Briatic substance in our personal inlet of subconsciousness so that it can take the forms of positive creative thinking that lead to the heights of mastery and attainment.

In astrology Mars, strong in the Five of Cups, is related to war and rash action; yet it is also the planet of driving force behind all successful activity. The way the Mars force manifests itself in us depends upon whether we direct it so as to make full use of its driving power, or whether we permit it to control us, thus inducing rash and foolish activities that are the root of our sorrows and disappointments.

Besides its work of destroying patterns of error, then, the force of Mars as it manifests in Briah is also the propulsive energy which drives our desires and creative imagery into manifestation. Direction of desire is not repression. No man lacking powerful desires and emotions ever attains to the heights of mastery. When one tries to repress the Mars force, it sooner or later breaks loose in a burst of terrific destruction. The channels through which the desire force finds expression are under our conscious control. It is natural and proper to manage the desire nature.

Remember that a fundamental activity of the Mars force in human personality is the stimulation of desire. Many of our desires are unimportant, weak, ephemeral. An enlightened man is a man of few desires, but those he has are deep, powerful, one-pointed. Such a man keeps his mental imagery dwelling on what he has decided to be and do. His mind is able to clearly image his objectives and all his activities are directed to their attainment. Desire is the power that achieves; and the art of directing it, keeping it one-pointed and powerful is the basis for the kind of mastery associated with the Greater Adept assigned to Geburah on the Tree of Life.

The function of speech is assigned to Key 16 symbolizing the Mars force. Our mental imagery, projected into the substance of Briah, is the silent speech of thought. We finally learn that our mental definitions of ourselves and of our relationships with others and with circumstances create our world. If our definitions be wrong, the appearances grow worse and worse. Finally we awake, by a lightning flash of clear perception, and we are then able to introduce a new set of images into the substance of Briah which sooner or later find manifestation in the physical world below. The secret of power and control is the continuous practice of the presence of the One Power seated in the heart of man.

The Archangel associated with the positive aspects of Geburah is Kamael, כמאל, 91, the angel particularly related to the Five of Cups.

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This name signifies 'severity of God'. He is a symbol of the Life-power manifesting as the force we feel within us as volition. 91 is also the number of Kissa'y, יסאי, My throne. According to Isaiah 66:1, the throne is the heaven. Ezekiel used this term in a context which intimates that the place of the throne has suffered defilement by the wicked. The throne itself is Kether, but the place of the throne is the Ego manifesting through human personality and it may be defiled by actions resulting from belief in personal will. 91 is also the number of mekala, מכלא, in all things. In the LESSER HOLY ASSEMBLY it is written, "The Name of the Ancient One is concealed in all things." Even in those appearances which seem severe and destructive, the Ancient One is awakening His units of expression, human personality. It is also the number of Amen, אמן, so be it, a title of Kether which as a verb signifies: to be firm, to support, to rear up, to nurture, to foster; also faithfulness, truth, credibility. 91 is further the number of kavvanah, קבוצה, fervor, intention, intense meditation. Thus Kamael, the 'Severity of God', is seen to be an aspect of wisdom and truth from Kether. Through meditation, kavvanah, we are shown the true nature of the power we experience as will, which we receive from Geburah. Liberation is the consequence of adding to the self-conscious and sub-conscious functions of the mere genus homo, the superconscious awareness which makes one a perfected image of the One.

MEDITATION

For your meditational practice this week begin by intoning the Divine Name Elohim Gebur, God as strength, to the notes E - F# - C - F - G# G# - E - C# - D, and endeavor to perceive the volitional force you experience as personal will, as an aspect of the Primal Will in Kether. The Love Power that drives us to unity, the transforming power that destroys outworn forms of thinking and feeling, the volitional force that activates and energizes us with power, is truly an aspect of the Primal Will, the only will that there is. Proceed with your meditation as usual, using the Five of Cups, Key 13 and Key 16. As you meditate on the separate Keys, endeavor to see how the transforming, reproductive power of Mars in Scorpio destroys outworn forms, releasing our creative imagery so that it may impress the 'water of the sages' with images that fulfill our highest aspirations and desires.

KEY DIVINATORY MEANINGS

The Five of Cups is the first decanate of Scorpio, ruled by Mars, time period October 22 to October 31. Well Dignified: strength, power to do; ability to introduce needed changes and let go of relationships, prejudices and false ideas that are hindering spiritual progress. Ill Dignified: loss in pleasure, vain regret, disappointment, sorrow and loss of those things which have been much desired; treachery, deceit; unexpected troubles and anxieties; disappointments in love, broken engagements, broken friendships. (Note: These sorrows and disappointments, as indicated by the Five of Cups, Ill Dignified, are often the necessary destruction before the beginning of a new and greater expansion and growth in the life of the Querent, depending on his basic understanding and evolutionary level.)

KEY WORD: Defeated desire.

##

THE ORACLE OF TAROT

Lesson Twenty-five

THE SIX OF CUPS

The Six of Cups is a symbol of Tiphareth in the world of Briah, the plane of mental images and creative thinking. Tiphareth is from a root, pawar, פאר, meaning, to be radiant, to explain, to make clear. The meaning 'to make clear' ties in with the Qabalistic doctrine that Tiphareth is the seat of mental activities whereby ideas are clarified. The function of the Ego in Tiphareth is the generation of mental images and the co-ordination of mental activities. The Ego watches and directs the course of events in the field of personal awareness. Thus the Six of Cups, as Tiphareth in Briah, is a symbol of that function of consciousness whereby mental images are generated, clarified and classified.

On the Tree of Life, the Path of Zain joins Binah to Tiphareth. Discrimination, the function associated with the Path of Zain, provides the Ego with standards from which it may form judgments and effect various classifications of mental images. This function is seen to be derived from cosmic Understanding or the diversifying power of the Sephirah Binah. As we have seen, all the functions of the Ego depend upon descent of power from above and their exercise through any given personality center is weak and distorted when this fact is not perceived clearly.

The idea of discrimination associated with the function of Tiphareth in Briah is further brought out by the name of the Sixth Path. It is called the Path of Mediating or Separative Influence. It is from a root, nibawdel or nival, נבדל, meaning: to be divided, separated, set apart; similar to the English 'to distinguish'. The intimation here is that the Separative Intelligence is a mode of consciousness which acts in man as the discriminative power that classifies various objects of experience. In relation to the plane of creative thinking, this discriminative quality of the Ego is the power which classifies various objects of thought and imagination. As the image-generating faculty of Tiphareth functions in Briah, the Ego consciousness within us gives shape and diversity to the archetypal principles flowing into our field of awareness from above. To make this image-generating, transforming power work toward our further growth and illumination, we must act intentionally and consciously as transmitters of power which descends from above.

We must learn to control the fluidic mind stuff of Briah which solidifies into all the forms of the physical plane. Discrimination must be exercised in choosing the desires upon which we exercise our creative thinking. Active desire is the raw material. It takes the discriminative, distinguishing action of our Ego consciousness to relate these desires to their archetypal essence by purging them of the separateness and personal attachment with which they have become mixed. Then our creative thinking is based on recognition that the desire we wish manifest is some aspect of the Great Pattern of Cosmic Law. In other words, we must analyze what we allow our thoughts to dwell upon until we can relate them to those principles of universal law which give them cosmic as well as personal significance.

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The Ego in Tiphareth is always the real Actor. Nevertheless, what is below Him acts also. To say that the Ego does the work is by no means to absolve ourselves from effort. So long as effort seems necessary, so long is it necessary. The illusion of separateness is not what we are working against, but it is the delusion which does not recognize the illusion as such, and fails to understand how that illusion is necessary to the Life-power's self-expression in the universe as a whole and in the lives of Its individual human expressions.

One of the names for Tiphareth is Melek, מלך, 90, meaning King. Melek refers to Tiphareth as the seat of the Higher Ego or Christos which has dominion over all things. 90 is also the number of Mem, water. Alchemical water, microcosmically, is the cosmic fire specialized in the nerve currents and chemistry of the blood. It is purified by the image-making faculty of the Ego expressing through human personality. 90 is also the number of the word Mn, מן, a root appearing in the word man, moon, month. It is the Sanskrit name for a measure of weight. It refers to man, the measurer, and is thus directly connected with the Six of Cups as the seat of the distinguishing, discriminating faculty of the Ego.

Tiphareth is the sphere of the activity of the Sun, symbolized by Key 19. On the Tree of Life, Key 19 is the Path of the Collective Intelligence which joins Hod, seat of intellect to Yesod, the automatic consciousness. The Collective Intelligence observes facts, classifies them, discerns hidden links of relationships, and synthesizes these observations to form hypotheses. It is self-consciousness and correlates with the ability of the Ego in Tiphareth to create and control mental images. On the cosmic scale the onlooking Universal Self-consciousness incites the activity of the Universal Subconsciousness and thus initiates the rich productiveness of Briah. The Universal Self-conscious level of the Life-power's activity is the actual reality expressed in all phases of personal self-consciousness. Through some personal vehicles, expression is relatively free and clear from obstacles. Through others it is partial and inadequate. The Life-power's perfect self-consciousness, the Ego of all humanity, becomes distorted when it manifests through undeveloped, unripe personalities.

We might compare personality to an electric lamp. The electrical power, one might say, of the Ego is the same power as it shines through all its instruments. However some lamps have greater capacity than others; they shine with a greater candle power. So with human personalities. There is, however, one important difference. The capacity of an electric lamp is fixed. It is built to use so much candle power and no more. It cannot give out increased light. The candle power of a human Ego center, on the contrary, may be developed. Talents may be increased. The secret of happiness and success for any human being is to be all that his talents permit him to be, to make all possible use of the gifts he is endowed with. The essence of every such gift is some form of mental imagery. The Ego functioning in Briah receives the flux of archetypal ideas from Atziluth and proceeds to specialize them in particular forms of imagery. One single archetypal idea, such as that of the human body in a sitting position, may be

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specialized into innumerable creative images in Briah. The specializing agency is the Ruach in Tiphareth functioning in Briah, of which the Six of Cups is a symbol. The archetypal ideas are not our own. They do not originate in ourselves. Our talents are given to us. When ideas arrive from the archetypal level, it is up to us to develop them. We are given seeds, but we must make the garden.

Tiphareth is joined to Kether through the Path of the Uniting Intelligence assigned to Gimel. Kether corresponds to the principle of rulership, while Tiphareth is the active manifestation of that principle, as Melek, King, indicates. Therefore in Briah, Tiphareth symbolizes the rulership or control of the stream of mental images whose source is Yekhidah in Kether.

As the diameter of the second circle used in constructing the Tree of Life, the Path of Gimel is the diameter of the Creative World and is therefore a symbol of what determines the limits of creative activity. The upper end of this path is Kether, which is located at the center of the circle corresponding to the Archetypal world. The lower end of the Path of Gimel is Tiphareth at the center of the circle corresponding to the Formative world of Yetzirah. Thus the Path of Gimel links together the Archetypal and the Formative worlds through the activities of the Creative world. The Uniting Intelligence represents the Universal Subconsciousness which is also symbolized by the Briatic plane of activity. Within the universal subconscious substance is the self-image of Yekhidah of that aspect of Its Being which is Adam, generic humanity. Adam, אדם, attributed to Tiphareth, is the Life-power's mental self-representation. Thus man is the Life-power's image of Itself. According to Qabalah, man is not only the central point in the cosmic order, he is also the essential meaning of the whole universe. Man is God's idea of Himself. His expression, in all its perfection, is the motive of creation, the self-impelling tendency in the Universal Mind which is behind the whole creative process.

The Six of Cups is thus a symbol of the Archetypal image of humanity as it is held in the Briatic substance of the Universal Creative Mind. On the cosmic level, the image for the archetypal Adam is already perfect. This archetypal Adam includes the distinct patterns for all the individualized human instruments of the One Ego in their perfection. Thus, on the octave or plane of Briah, our individualized expression of the One Ego is complete and perfected. This plane is outside of our ordinary time concept, as is the consciousness associated with full perception of Tiphareth.

The Uniting Intelligence which links Tiphareth to Kether furthermore expresses the underlying unity which is veiled by the appearances of manifestation. It is a declaration that this unity continues to be Itself no matter what seeming transformations there may be in Its ways of showing forth Its powers. There is actually nothing whatever besides the One Thing. All appearances are literally spun out of Itself by the Life-power. What is important is that the power which spins universes out of Itself centers Itself in man. When we learn how to use it, we have available to us a power which begins with nothing and ends with the

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production of all the physical conditions which constitute our environment. This is the power of the human Ego as it utilizes thought power upon the universal substance of Briah.

The Ego or I Am which we feel within ourselves, the central point of reference around which the sum total of our personal experience revolves, is actually the localized expression of the dynamic power of the Universal Center of Being. Through the agency of the universal substance aspect of the One, the limitless power of the Primal Will is reflected into the sphere of personality. It is through the agency of this creative substance that we are in touch with everything else in the universe; with the minds of other human beings and with the essential consciousness of everything, everywhere. The degree of consciousness expressed through a form depends upon the structure of the form, but there is nothing anywhere which is not a center of expression for the Conscious energy seated, universally, in Kether and, personally, in the heart of man. Through the powers of our personal subconsciousness, which is a portion of the stream of mental substance attributed to Briah, we are now and always will be connected with every other form of conscious energy in the universe.

The Angel associated with Tiphareth and the Six of Cups is Michael, archangel of the Sun, of fire and of the South. In Key 14 he is pictured as the Holy Guardian Angel who tempers and perfects his instruments of expression. His name means 'like unto God', 'house of God' or 'power of God'. The number of Michael, מִיכָאֵל, is 101, also the number of Abn Gedulah, אבן גדולה, a great stone.

MEDITATION

Begin your meditation this week by intoning the Divine Name Yod Heh Vav Heh, Eloah va-Da'ath, יהוה אלהי ודעת, attributed to Tiphareth, to the notes F-C-C#-C — E-F#-C#-C — C#-F#-A-A. Pause to feel the One Conscious Energy permeate you as it enters your field of influence through the Sun Center situated in the heart. We go upward or inward in consciousness as we are able to express more and more of the influence flowing down from higher and more interior levels. Proceed as before with the Tableau for this Key. Astrologically the Six of Cups correlates with the Pisces decanate of Scorpio ruled by Neptune and Jupiter. Thus this Tableau should include Key 19, the Sun; Key 13, Scorpio; Key 18, Pisces; and Keys 10 and 12, the decanate rulers. Each of these Keys expresses an aspect of the function of the Ego in human personality as it influences the image-making faculty active in Briah. Key 19, the Collective Intelligence, collects and classifies the stream of mental images. Key 10, Jupiter, expresses that aspect of the Ego consciousness which brings about the unfoldment of personality by the cyclic manifestations of the Life-power, pictured in Key 10 as being the consequence of the law that all things below the human level are shaped by human subconsciousness. Our spiritual unfoldment is more than personal. It is an 'acting out' of universal laws and forces in the field of action represented by the life of a particular personality. Key 12, Neptune, symbolizes our utter dependence on the cosmic life. It is knowing this and acting as if it were true that makes the difference. This results in the utter dissolution of the false, seemingly separated

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personality, the 'mystic death' associated with Key 13 and Scorpio. It is a transfer of consciousness to the One Ego, a change from the bustle and disquiet of separateness to the still calm of the One Life. This 'mystic death', which is a consequence of control of mental imagery, is also a consequence of a real dissolution of physical cells, an elimination of cells impregnated with the consciousness of separateness. Key 18, attributed to Pisces, is a symbol of the change in cellular consciousness which is effected as we tread the Path of Return.

KEY DIVINATORY MEANINGS

Time period is the second decanate of Scorpio, from November 1 to November 10 under the combined influences of Jupiter and Neptune. Well Dignified: the meanings in specific divinations are based on the influence of Neptune and Jupiter in Scorpio combined with its natural 8th house; deep emotions, ardor, enthusiasm, generosity; money through marriage or business partner, or by inheritance; the beginning of steady gain in business or pleasure, but beginning only; peculiar circumstances. Ill Dignified: deceit in reference to partner's money; loss of inheritance through some sort of swindle; danger of death on water, or through poisons or anesthetics; some reversal of fortune.

KEY WORD

Betterment.

##

THE ORACLE OF TAROT

Lesson Twenty-six

THE SEVEN OF CUPS

The Seven of Cups corresponds to Netzach in the Creative world. Netzach, psychologically, is the seat of the desire nature in human personality, and thus the Seven of Cups symbolizes the power of desire in creative thought.

Desire is like all else in human personality, an activity originating at a higher level than that of personal self-consciousness. Just as everything we do is done through us rather than by us, so it is with our desires. The human quest for better things, for improved conditions, for wider and freer ranges of expression, is really a reaction to the ever-flowing infinite riches of the substance of Briah, the First Matter of the World. This urge for growth is from the Universal One. It was active before man appeared on this planet. It formed the nebulae, shaped the solar system, and organized the kingdoms below man. It works now through man himself to lead him to the perfection which is his destiny. The desires welling up in our minds have their origin in the One Mind as it activates the infinite creativity of Briah. In the Universal substance, whatever we desire is already an actuality. Our hopes, our desires, our longings, our expectations, are merely reflections of what actually is.

In most of mankind, at this stage of development, the reflections are distorted, like images in a flawed mirror. Desire seems to be a purely personal matter and often takes unlovely forms. No matter what form it takes, however, desire is always man's mental reaction to the flowing creative 'water of the sages'. The urge for growth we feel within is the impulse of the Life-power's eternal inclination to impart Itself ever more fully and freely. Through unripe human personalities this universal urge for growth and expansion often expresses in its crudest form as desire for possessions, for increase of personal power, authority, fame or prominence. All such expressions are tainted with the delusion of separateness and set into operation the forces of contraction rather than expansion. The chaotic conditions observed down through the ages are direct results of chaotic, disorderly images held in the minds of millions of human beings. They have distorted the urge for growth and expansion and out of the Briatic substance have built delusive patterns which are held in the formative world of Yetzirah and are given strength by all who suffer like delusions. If we wish to find liberation we must learn how to align our desires with universal desire and thus break the delusive spell which millenniums of wrong thinking in the race mind have cast over us.

Netzach is the sphere of the activity of Venus, often referred to as "copper" in alchemical writings. These writings further admonish us to "change copper into white", or raise the activity of the Venus center (desire) to the Moon center behind the root of the nose. The Seven of Cups as the third, or Cancer, decanate of Scorpio is ruled by the Moon, Tarot Key 2, and thus symbolizes the need to perceive our desires

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in their Briatic essence. The High Priestess herself is a symbol of the Universal First Matter also associated with water and Briah. We must utilize the desire force of creative imagination and raise it to the higher level of clear recollection pictured by the High Priestess. Then we can see clearly how what we want personally may be put into right relationship with the urge for expression of the cosmic patterns of abundance in the Briatic mental substance. Thus our desires are transmuted into the will for manifestation of certain aspects of cosmic law, symbolized in Tarot by the pattern of the veil behind the High Priestess and by the book or scroll in her lap. This means that what we conceive as a personal desire is invariably the drive of some universal tendency which we are able to bring into manifestation. To do this to the best advantage we must analyze what we desire until we see the principles it embodies, purging it of attachment and ignorance. This is what is meant by changing 'our copper' into 'white'.

Human desire, backed by clear images, is able to bring the indefinite principles of the universal urge for expansion and creation into the field of self-conscious awareness and thus apply these principles to finite and particular circumstances, which gives the indeterminate principles of superconsciousness more specific expression. Man has the inherent faculty and ability to assimilate to himself the images and reflections contained in the living light. This is human imagination. These images and reflections are revelations from higher levels, and when man rightly comprehends and uses them they are the substance of genius and magic. The difference between the pain and suffering created through the images of the tyro and those of a True Magician (whose imagery is the basis for transmutation and art) is that the mental creations of the Magician always agree with principles, while the tyro often becomes lost in reflections and wandering images whose habitat is the astral processes of Yetzirah.

Thus for the perfected alchemist, to image is to create. He knows with an absolute knowledge that the things he imagines are true, and experience invariably confirms his visions. When one reaches this stage of development, the substance of the physical world is no longer thought of as being something alien to man's spiritual life. It is simply another aspect of that life; and more than this, an aspect which is naturally responsive to control and direction from the self-conscious level. Enlightened man shapes his desires into coherent patterns which agree with the basic tendencies of the cosmic order. By the same laws whereby the Life-power manifests and maintains the physical universe, man is enabled to modify the forms taken by that manifestation.

The name of the Seventh Path, Netzach, means Victory or conquest. The victory so represented is a conquest of the emotions. This is further brought out by the attribution of the Seven of Cups to the third decanate of Scorpio, which sign has to do with the reproductive faculty in man and intimates that control of emotions is control of the reproductive force. Our desires and passions, until rightly understood and rightly controlled, are the basis for most of our problems and miseries. Thus the Seven of Cups, as the sphere of

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desire on the plane of creative thought, holds an adverse connotation of unstable imagination or dreaminess. This is the state of consciousness expressed by human personality when it is unable to control the desire nature or the consequent negative imagery which dominates the mental thought processes.

The number seven is also related to ideas of equilibrium, mastery, peace, poise and prosperity. Desire is related to equilibrium and peace because every desire has for its object the attainment of rest from conflict. What we want is desirable because it will bring us physical, emotional or mental peace. To gain this peace we must conquer the emotions.

Geometrically the heptagon and heptagram, the seven-sided figures associated with Netzach, call for skill developed by trial and error. These figures thus symbolize conquest over a more or less rebellious medium. Acquisition of skill by trial and error is the method of every art. In the Great Art of Alchemy the heptagram and heptagon are employed to symbolize the completion of the Great Work. This figure represents the balance of the seven principles or inner holy planets attained by mastery of the desire nature. The seven-sided Vault in the allegory described in the Rosicrucian FAMA is called a "single compendium of the whole universe". It represents the perfected microcosm or personality of an Adept.

The design on the Seven of Cups shows a single cup in the center of six cups. A six-sided figure always refers to the macrocosm, and this arrangement refers particularly to man as having his being within the greater being of God. When a man becomes aware of this and centers his desires with the Great Center, he enters into consciousness of his union with the One, participating in the consciousness of that One and sharing that One's dominion.

The Seventh Path is called the Hidden or Occult Intelligence, נסתר שכל, Saykel nesether, from the verb sawther, סתר, to hide, to veil, to cover, to conceal. This veiling has to do with the way desire manifests in human consciousness. We begin our journey toward adeptship while still deluded by the dream of personal separateness caused by the illusions of embodied consciousness. When we desire something we want it, and this means we seem to lack whatever we want. To the eye of sense there is no visible evidence that we really possess what we desire. When, however, we understand that the whole creation is mental we realize that the desires rising into our personal consciousness are intimations of what is already prepared for us. In the Briatic world all strong desires are actualities.

The number of nesether is 710, which is also the number of yahrek, ירך, literally the thigh, but used as a euphemism for the phallus. This is another intimation that the activity of the generative and reproductive powers of the One Life motivate man's strongest desires and are at the same time the ones which must be controlled if he is to win the victory which leads to liberation.

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The Archangel of Netzach is Haniel, **הַאֲנִיֵּל**, and thus is the aspect of the One Force particularly active in the Seven of Cups or the Netzach of Briah. The name means 'Grace of God' and behind it is the thought just explained that the working of the desire nature in Netzach is really the manifestation of the Divine Grace which has already prepared for us the good gifts we desire. Its number is 97, which is also the number of Ben Adam, Bn Adm, **בֶּן אָדָם**, Son of Man. This refers to man as the means whereby the Divine Grace becomes manifest through correct understanding of the desire nature. 97 is also the number of Amon, AMVN, **אֲמֹן**, artificer, master-workman, architect, designer. This corresponds to the number seven and the heptagram as symbols of skill developed through trial and error. To partake of the Divine Grace, we must gain conquest over the desire nature and balance with exactitude the seven inner holy planets, thus preparing ourselves for Adeptship.

MEDITATION

Begin your meditational practice for this week by intoning the Divine Name, Yod Heh Vav Heh Tzabaoth (Yod Hay Vav Hay Tzah-bah-ooth) to the notes F - C - C# - C — A# - E - E - C# - A. Recall to mind that one of the meanings of 'Lord of Hosts' is the manifold expressions of love associated with Venus and desire. Pause to feel the Briatic substance as an infinite ocean of love, caressing and nurturing you, as a mother does her child, with divine compassion and infinite understanding. Continue your meditation for this week, using the Seven of Cups; Key 13, Scorpio; Key 16, Mars, its ruler; Key 7, Cancer; and Key 2, the Moon. All these Keys have to do with the Netzach force as it operates in Briah, the world of creative thought and imagery. Key 13 and Key 16, associated with the reproductive and the Mars force, have to do with the strong desires associated with the generative urge. Key 7 in Tarot symbolizes peace after war. What we want is desirable because it will bring us physical, emotional or mental peace. Even man's highest quest, the search for truth, is motivated by this desire to set his doubts at rest. Key 2, the Moon, symbolizes our need to relate our desires to their universal significance and thus comprehend the Divine motivation behind them.

KEY DIVINATORY MEANINGS

The time period is the third decanate of Scorpio, November 11 to November 20, under the subrulership of the Moon. Well Dignified: possible victory, but the person to whom the card applies may be too indolent to take advantage of his opportunities for commanding circumstance. Success may be gained, but not followed up; necessity for choosing only the highest objectives. Ill Dignified: Illusionary success; lying and deceit; drunkenness; violence, even lust.

KEY WORD

Illusion.

##

THE ORACLE OF TAROT

Lesson Twenty-seven

THE EIGHT OF CUPS

The Eight of Cups symbolizes the activity of the Sephirah Hod in Briah, the Creative World. Thus this minor trump is a symbol of the action of personal intellect on the plane of creative thought. On the Briatic level the special activity of Hod is discrimination and is chiefly concerned with wise selection of ways and means to satisfy desires, to nourish them with attention and bring them ultimately to full, well-rounded perfection by actual realization. Hod means 'splendor' and comes from a Hebrew root derived from a noun designating the female breast. Ideas of nourishment, satisfaction of hunger and the like are thus intimated.

Hod is the sphere of the Mercurial activity of self-consciousness, Tarot Key 1. Briah is the higher mental plane and true pattern world, whereas Yetzirah, below, is the astral-etheric field of processes and force fields. The discriminative, selective function of intellect must be utilized in order to give the lie to the false knowledge of this world before we can become clear channels for the reception of the true mental patterns from Briah, undistorted by this world's illusions. To achieve this reception we must first learn how to use our intellectual equipment. One such requirement is to clearly conceive your personality as a completely adequate personal expression of the Limitless Light.

In the watery substance of Briah the One Ego holds the pattern of each individual personality expression of Itself throughout that individuality's innumerable series of incarnations. These individualized patterns are complete and perfect. The Life-power is One, but it expresses in infinite variety. Thus we must use our intellectual faculties to establish a one-pointed intention, and hold the intention, to channel and express the highest perfection of our pattern of individualization. This takes practice, and that is the work of Hod; patient, repeated practice every waking hour. What is the practice? To assume the attitude of the Magician, Key 1, at the beginning of every cycle of activity. His number is one, that of beginning; and the only correct beginning is that which looks upon the impending cycle, great or small, as the work of Kether. This practice will put heart into all your work, because you simply cannot adopt the aspiration to be a transparent channel for the power of Kether in whatever you do without getting just that result. It will lead to ways of life more strongly influenced by Neshamah, the Divine Soul. Magical work is through human beings, but its object is to transcend the personality level.

We must not forget either that the intellectual activities of the human mind are wholly dependent on cosmic law. In all their multitude of variations, these personal activities express some measure of the cosmic will-force as it descends to Hod from Geburah. The Path which joins Hod to Geburah is that of the letter Mem, pictured in Tarot by Key 12, which is also a symbol of Neptune. Astrologically the Eight of Cups is assigned to the first decanate of Pisces, ruled by Neptune

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and Jupiter. Key 12 depicts restraint of the flow of the stream of mind stuff, which is, as you have learned, the 'water of the sages' and the substance of Briah. It is the office of human intellect to hold this mental substance in check by concentration and meditation, thus intensifying the mental substance. Any act of concentration tends to intensify mental substance; but to perform the Great Work, it must be brought under intelligent self-direction. Intelligent self-direction includes the practice of non-attachment, or seeing that no form outside the body can be depended upon because all forms are part of an endless series of transformations of energy. This practice, however, does not mean non-action. It is essential in our search for self-mastery that we free ourselves from depending on things, people, systems or creeds — past, present or to come. Nor should we depend on the personal 'self', which is that counterfeit self-reliance which is only egotism in disguise. We must learn to depend upon the Universal Self.

The Stable Intelligence of Key 12 is the Absolute Consciousness reflected into the field of personal awareness in Hod. Its source is Binah, Root of Water, seat of Neshamah, the Divine Soul, and the Sephiratic symbol for the Briatic world of creation. In the World of Creation ideas inherent in the Universal Mind from Atziluth are clothed in substance, from whence they are reflected into the personal mind as intuitions from Neshamah. Another name for the Water of the Sages, or the substance of Briah, is the 'illumination material' of the Alchemists. Through the watery path of Cheth the Divine Soul is reflected into Geburah, seat of volition, and then through the Path of Mem into Hod. The Divine Soul is the aspect of the One Yekhidah expressing as maternal understanding. She is the source of all love and she dwells eternally at the innermost center of all creatures.

The letter name of Mem, associated with the Eight of Cups, is 90, which is also the number of Tzaddi, meditation. When meditation is perfected it leads to the state pictured in Key 12. This attainment has to do with what Alchemists call the 'fixation of Mercury'; that is, the higher use of self-consciousness in creative functions which reverse the customary attitudes of mind and the activities they prompt and lead ultimately to the overthrow of all structures of error. Then a human instrument is able to express truly divine powers, which in turn may be used not only to regenerate his own nature, but also, through it, human environment and human society. The beginning of all this is the intellectual comprehension that the Self, the Ego in Tiphareth, is the only Thinker and Actor in all human personalities, incarnate and discarnate. Personalities are the Ego's means for expressing ever-increasing levels of awareness, and the situations, problems and circumstances in which we find ourselves are the tempering processes that lead individualized man back to unity with his Source.

Realize that all your impulses toward spiritual attainment have their origin in the One Ego. No man attains to union with the One by his own power. Yet many delude themselves concerning this; and from that delusion spring up many weeds of error. Always remember that the least of your impulses toward enlightenment have

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their source in Tiphareth, not in personality. The feelings and interpretations from Hod and Netzach, the spheres of intellect and desire, are mirrored reflections of the true state of things. Nothing originates in or is directed from the personal level. Everything in one's spiritual unfoldment is, as far as personality goes, a tropism — an automatic response to impacts from the level of Ruach in Tiphareth. Because many do not understand this, all sorts of variations of spiritual pride, or even spiritual vanity, vitiate the work of the student who has not grasped this basic principle. This misunderstanding leads to the substitution of purely personal prejudices and judgment and is colored by unresolved complexes. These feelings of personal autonomy are the necessary illusions which are inseparable from human embodiment; but we must know them as illusions if we are to reap the rewards of unobstructed guidance from above.

The great danger is in confusing personal opinion with truth. Even persons with high aspirations are more or less subject to this error. Only repeated meditation on the demonstrable fact that no personal thought, word or act is personally originated will overcome this delusion. One must remember also the fact that we are all affected by the race mind and its long history of ignorant interpretations of the world of appearances. Basically all phenomena of personality result from the interplay of completely impersonal forces, and a primary truth about impersonal cosmic forces is the truth that none belong to or can be owned by anybody. There are no property rights in spiritual powers.

The Actor is always superpersonal. For humanity on earth the Actor is BN, there is no other. Any sense of effort toward transmutation is part of the illusion and is to be looked upon as a 'dealing of God with your soul'. Is it bodily? Then does not your body surround you like a fence? Is it mental or emotional? Are not your thoughts and feelings, subjective though they may be called by others, very definite objects to you who watch them and just as definite as the things you sense in your environment? Physical, mental or emotional, the contents of these three fields of experience are objective to you as you become aware of them and they are to be considered as dealings of God with your Nephesh, for that is the soul the vow refers to, not to Ruach or Neshamah.

As the first decanate of Pisces, the Eight of Cups is also associated with Jupiter, the Fourth Sephirah, and the cycles of cosmic order pictured in Key 10 of Tarot. Relative to its action in Briah, we can see that the intellect of man is a mirror for the universal mirror of wisdom and understanding associated with Briah. When intellect mirrors this level correctly, it manifests as obedience of all personality activities to cosmic law. The arrangement of the cups in the Eight of Cups symbolizes this mirroring of the Cosmic order in the intellect of man. Four cups form a square, referring to order, to Key 4 of Tarot, and to the cosmic cyclic activity pictured in Key 10, Jupiter. Four cups are turned downward toward the manifest and intimate the mirroring of cosmic law in all functions of self-consciousness.

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The number eight itself expresses perfectly the repetition of equal and complementary parts. Such balance of parts in anything moving is rhythm. It is movement marked by regular recurrence and is designated by words like periodicity, alternation, fluctuation and vibration. The magic square of Mercury associated with Hod is a square of 64 cells. 64 is the number of Deen, justice. Justice and truth are names for two expressions of conformity to the Divine Order. When thought and word conform to that order they manifest as truth. When action conforms, the result is justice. Both justice and truth are associated with Hermes and Mercury, because both truth and justice are the outcome of right functioning of human self-consciousness.

As the first decanate of Pisces, the meanings of the Eight of Cups are associated with the Corporeal Intelligence of the path of Qoph. It is the work of the Corporeal Intelligence to perform the physiological changes in the organism of a personality who practices consciously assuming the attitude of a transparent instrument for the flow of power from above. Through the Corporeal Intelligence these meditative practices are built into the structure of the body. In consequence of these changes, whereby the brain cells which embodied the old false notions of personal separateness are gradually eliminated, one realizes more clearly the truth that personality is really the instrument of the Ego and that the Ego is in perfect union with Ab, the Father in Chokmah, and with Aima, the Divine Soul in Binah. Remember, illumination does not erase personality, but it does put us in touch, ever more clearly, with our individualized perfection, the pattern of which is held in the watery substance of Briah. Then one shares in the vision of Neshamah and sees oneself as being linked eternally with the White Brilliance of the Crown. Personality remains distinct, but the bondage of the false sense of separateness is overcome. Just as a ray of light is continuous with the sun whence it goes forth, so is the ray of individuality continuous with the One Life of the Cosmic Self.

The Archangel of Hod is Raphael, רפאל, who is also archangel of air, of the east, and of Mercury. The name designates particularly the Life-power as the active principle of intellect, whereby things are brought to fulfillment and perfection. The name means 'God the Healer'. Raphael is the number 311, which is also the number of Shebet, שבט, rod, stick, staff or scepter. These meanings associate with the wand of the Magician and with the magic of self-conscious intellect. The month of Shebet in Hebrew corresponds to Aquarius and man, the water-bearer. Note also that the number of Raphael is the same as that of Tzaphquiel, the archangel of Binah manifesting Itself as the Divine Soul, Neshamah.

MEDITATION

For your meditational practice this week begin by intoning the Divine Name, Elohim Tzabaoth, אלהים צבאות, to the notes E - F# - C - F - G# — A# - E - E - C# - A. Pause to image your intellect as a channel for the intuitional guidance streaming down the Pillar of Severity from Neshamah, the Divine Soul in Binah. Proceed as in earlier instruction, using the Eight of Cups, Key 1, Key 18, Key 12 and Key 10.

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This Tableau symbolizes the correct place of human intellect in the scheme of things and practice with it will help to align your personal self-awareness with your pattern of individuality in Briah, the universal aspect of creativity. Do not forget to assume the position of the Magician mentally before beginning any new cycle of experience. Every morning on arising would be a good practice.

KEY DIVINATORY MEANINGS

The time period is the first decanate of Pisces, February 19 to February 28, ruled by Jupiter and Neptune. Well Dignified: renunciation of material success for something higher; interest in psychic and spiritual things; strong emotions; charity and helpfulness; love of travel and of scientific investigation. Ill Dignified: momentary success, but nothing lasting; the person to whom the card applies is over-impressionable, erratic and unsteady in his emotions; meaningless change of mood; purposeless journeying; querulous disposition.

KEY WORD

Instability.

##

THE ORACLE OF TAROT

Lesson Twenty-eight

THE NINE OF CUPS

The Nine of Cups symbolizes the power of Yesod, seat of the automatic consciousness in the Creative World. Yesod is the sphere of the activity of the Moon and the Nine of Cups is associated astrologically with the second decanate of Pisces, ruled by the Moon; therefore this minor trump has a strong lunar influence.

In your Tarot studies you have come to correlate the forces symbolized by the Moon and the High Priestess, Tarot Key 2, with those of subconsciousness. It is through subconsciousness that we contact the higher creative powers associated with Briah. These higher powers, the emanations of the creative forces, are the same as the Elohim, mentioned in Genesis and Qabalistically related to the Divine Mother, Binah. Subconsciousness is the channel through which we make contact with the superconscious aspects of creation. Your conscious mind cannot bear the dazzling light of superconscious mental and creative activity. It must receive this light in a form tempered and modified by its passage through subconsciousness. However, subconsciousness must be released from bondage to our sense-dominated, error-filled conscious thinking if we are to enjoy contact with these higher creative forces.

This does not mean subconscious domination of the personality. Theories advocating removal of all inhibitory and restrictive bonds on subconscious mentation are in error. Without the power of inhibition, we should all be mad. Subconsciousness is incompetent to act as the directing agency in human life, for it has no powers of discrimination. It is able, however, to act as a channel through which the actual and higher directive power may be brought to bear on personality. The art is to release subconsciousness from bondage to personality level partial knowledge and inevitable error. Consciously give your subconsciousness over to guidance from the One Self. To do this is really to put one's whole existence at the disposal of the Universal Life.

The subhuman phases of the Life-power's activity are always under the control of man, automatically. The arrangement of the cups in the Nine of Cups is a graphic statement of this fact. Five of the cups are turned upward, signifying, as the number five does, man's dominion over that which is below. Four of the cups are turned downward, signifying the forces embodied in the four elements. Man utilizes these forces in all forms of creation. These sub-human forces are the vital energies or beings connected with the four elements — fire, water, air and earth. As we said, you do not have to bring these elemental energies under control. They are continuously under control. Our emotional states depend upon our constructive control of these forces. If these elemental forces in our nature are not properly guided, they result in the unlovely human traits of uncontrolled anger, jealousy, selfishness, greed, etc. This is how man brings himself 'lower than the beasts'.

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He gives in to the impulses of his elemental nature. They are still being controlled by his consciousness, but controlled negatively because they can do naught but respond to his subconscious states. Even when these forces seem to be most adverse to us and to our aspirations, they are simply responding to our actual states of consciousness.

If we open ourselves to the higher creative forces by consciously releasing subconsciousness to guidance from above, all the sub-human phases of life activity will begin to reflect this realization in improved environmental conditions and improved human relationships. We are then identifying ourselves with the integrative, up-building higher creative forces of Briah. We are going with the current of universal creation instead of against it. By reversal of our essential attitude we experience what seems to be a reversal of conditions, but actually the change is in ourselves. "There is no variableness in THAT".

The Nine of Cups, being strongly lunar, is associated with lunar symbolism; thus the magic square of the moon is correlated with this Key. The constant summation of this magic square is 369, which is also the number of Olahm Ha Briah (OVLM H BRIAH), עולם ה בריאה, The World of Creation. The association of the creative powers with those of the Moon intimates that the creative forces are powers whereby the Life-power reflects Itself to Itself as the moon reflects the light of the sun. 369 is also the number of Nekhushah (NChVShH), נחושא, copper, associated with Venus. It is connected with ideas of fecundity, germination, growth and desire fulfillment, as symbolized in Tarot by Key 3. This connects it also with the Nine of Cups whose specific meaning is fulfillment of desire.

In Yesod the light force of Chokmah takes form as Nephesh, the Vital Soul common to man and all forms of being below him. In the mineral kingdom the Vital Soul expresses itself as the force which binds electrons together to form atoms and results in the electric, magnetic and chemical phenomena of that kingdom. In the vegetable kingdom the vital quality of this energy is more fully expressed, and investigators in this field have demonstrated the fact that plants have sensation and even the rudiments of desire and volition. In the animal kingdom these psychical aspects of the Life-force are more and more fully displayed through the ascending scale of animal forms.

In man the whole range of powers from the lowest mineral to the highest animal are recapitulated. These powers are present in the automatic consciousness of the Vital Soul. Intelligent understanding of the sub-human forces is necessary for they are truly marvelous, but there is danger in surrendering to them. The sub-human levels are not in themselves evil, as the name of the Intelligence of Yesod — Tahoor, the clear or pure — signifies. The evil and danger come into being when man deliberately surrenders his divine heritage of self-conscious awareness to lower levels of being. Man's prerogative is to rule the sub-human powers, and to rule them he must know them. The black magic practices and other forms of debased magic and spiritualism, to

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say nothing of the use of drugs, are dangerous because the self-conscious awareness of the person who is the subject of the experiment is surrendered. Yet these powers, when we understand them and invoke and utilize them consciously, are the basis of wish fulfillment. Through these forces, positively handled, we contact the creative powers of the Elohim. When we are able to attune ourselves to the automatic consciousness on the level of Briah, we bring the creative gifts from higher levels into focus.

The Nine of Cups as a decanate of Pisces is associated with the Corporeal Intelligence of the 29th Path of Qoph. Turning over the guidance of our subconscious activities to the higher creative forces of the Elohim begins the transformation of our bodies associated with the work of the Corporeal Intelligence. Our brains are adjusted so that they may register the finer types of experience which lead us toward liberation. Subtle changes in function and structure are brought about so that we become consciously aware of what may be called octaves of vibration beyond the range of ordinary human experience. Part of our work in releasing subconsciousness to guidance and attunement with the creative forces in Briah is brought about by right meditation, which has for its object the removal of obstacles to the descent of a higher order of consciousness into the field of human awareness.

The automatic consciousness frames the patterns for the functions and structure of our physical body. We must do more than wish for liberation. We must use every device we can image to give subconsciousness the picture of our personality as a transparent channel and instrument for the creative, evolutionary, constructive forces of the Elohim. In doing this we begin the work of attuning ourselves to the universal patterns in Briah, which are direct elaborations of the archetypal principles of Atziluth. When the automatic consciousness in Yesod is directly influenced by the Briatic patterns of unity, love and wisdom, it begins building the more definite patterns which activate the forces of change and control of the sub-human forces. These, in turn, build the new understanding of our true place in the universal scheme into the very cells of our body. This is the building of the Temple of God; this is the perfected body of the Adept; this, indeed, is the union of the Bride with the King.

The change in consciousness which is a consequence of structural and chemical alterations in the aspirant's physical vehicle, is a gradual change. It is preceded by a series of transformations at the level of the Vital Soul. This is begun, as we have said, by an abiding, habitual realization that every least detail of personal activity, though truly personal, is related to the whole of the Life-power's self-expression. It brings us finally to the conscious knowledge that every center of human personality is truly one with the ALL.

The Nine of Cups as a symbol of the automatic consciousness of Yesod, functioning in Briah, expresses the patterns of love, beauty and fulfillment of desire, because on that level, as you have learned, our desires are actualities. The Yesod of Briah clothes these attributes in vibratory patterns which we can attune ourselves to receiving through

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our inlet of subconsciousness. Yesod is the repetitive, elaborating power which, in Briah, holds the water or substance of thought in patterns and constitutes the substance of higher inspiration and intuition. Those who make themselves receptive to the Briatic creative level tap this eternal creativity which is the basis of inspiration for great artists and all others who bring new beauty and new innovations into the world. It is through the automatic consciousness also that contact is made with the Great Companions and Masters of the Inner School. This is brought about by an activity in our brain which includes proper functioning of the Moon Center or pituitary body. The consciousness of the Masters, beyond our present level of attainment, is our superconsciousness. Through their conscious alignment with any Sephirah on the level of Briah, they broadcast their knowledge of the mental images, patterns and forms in the Creative world. Thus true creative artists and geniuses in science or other fields, by their acts of concentration and intense desire toward their field of endeavor, are meditating automatically and contact those beings ahead of them on the evolutionary scale who inspire them with their superconscious knowledge of the field in which they are so intensely desirous of knowledge.

Our contact with this higher order of knowing is established through the agency of the automatic consciousness, because the latter is the means whereby we enjoy telepathic communication with other persons. It is through our contact with these teachers that we have contact with the One Teacher. These lessons and all similar works are expressions of the outpouring of the higher consciousness of Those Who Know. The Great Companions are always broadcasting their knowledge to receptive minds.

The Archangel associated with the Nine of Cups is Gabriel (GBRIAL), גַּבְרִיֵּאל, 246, archangel of the sphere of the Moon and particularly associated with its action in Briah. Gabriel, in the New Testament, is the angel of annunciation. His name stands for the Life-power's manifestation in the processes of reproduction and signifies the strength, virility and procreative force of God. Gabriel is also the Archangel ruling the West or the manifest. It thus corresponds to the Jupiterian good fortune assigned to West on the Cube of Space. The symbolism of the West represents the end of the day or completion. In Key 20 Gabriel is pictured in connection with the Last Trump of Judgment Day.

The Hebrew name for West is Ma-arahb (MORB), מַעַרֵב, and has the value 312, which is also the value of Khodesh (ChDSh), חֹדֶשׁ, new moon, new, fresh, and of Kiddeysh (ChDSh), כִּידֵיֶשׁ, a verb meaning to renew, restore, do afresh, to produce something new. Now is the only time when anything can be new. Only at the end of a cycle may a hitherto unheard of thing exist. 312 is also the value of Shawkhad (ShChD), שָׁחַד, to give, to make a present; or, as a noun, a gift. This word ties in with the basic meanings of the Nine of Cups, to which the Archangel of the West is associated, as the card of wish fulfillment. The Elohim which are the active Divine Powers of creation described in Genesis 1 are really powers of man. Man, when he

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attunes himself through the automatic consciousness to the Higher Creative Powers, is able to form the darkness by the WORD and bring forth the light, which is good.

MEDITATION

For your meditational practice this week begin by intoning the Divine Name Shaddai El Chai (Shah-dah-ee Ale Khah-ee) to the notes C - F# - F E - F# D# - F. Formulate an image of your subconsciousness as a pure, clear mirror reflecting the Divine forces of creation to your conscious mind. Man is the mediator, and by consciously surrendering himself to Divine guidance he automatically controls the sub-human forces in such a way that he brings about his own release from bondage and delusion. Continue the practice by meditating on the Tableau for the Nine of Cups as with previous Tableaus. Besides the Nine of Cups this Tableau includes Key 2, Key 18, Key 7, Key 12 and Key 10. Do not neglect your practice with the Tarot pack as outlined in Lesson 18, adding the Keys of the Cups suit to your reading as you become familiar with them. This is very important if you are to develop the intuitive understanding necessary to synthesize all the diversities of meaning, so that integrating ideas and relationships flow into your consciousness as you work with the Keys. Never forget to begin all practice in interpreting Tarot layouts by invoking the One Identity and opening your consciousness to guidance and direction from above.

KEY DIVINATORY MEANINGS

The time period is the second decanate of Pisces, March 1 to March 10, under the subrulership of the Moon. Well Dignified: complete realization of desires; almost perfect pleasure and happiness; wishes fulfilled; physical well-being. Ill Dignified: vanity, conceit, egotism; foolish generosity or ostentatious expenditure; the person to whom the card applies is too easily led; one spoilt by prosperity.

KEY WORD

Desire fulfilled.

##

THE ORACLE OF TAROT

Lesson Twenty-nine

THE TEN OF CUPS

The Ten of Cups symbolizes the power of Malkuth in Briah. One of the titles of Malkuth is Kallah, the Bride. She symbolizes the receptive, malleable, ever-changing quality of physical existence. Since Malkuth and Kallah are assigned to the physical plane and the physical senses, we are concerned here with the reciprocal influence between this world's experience and our creative thoughts and images.

One of the first things we must realize in our search for liberation is that the powers which constitute our personal existence are not dependent on any form of material manifestation. An error of errors is our belief in the importance of form and our subsequent dependence on things. Immaterial forces from higher planes project themselves into our material existence. Things are the external manifestations of invisible, internal realities. Our physical senses are incapable of unveiling the true nature of reality. When we make this realization habitual, the hypnotic spell of sense experience will be broken and our creative thinking will be released from its delusive limitations.

The influence from Briah in Malkuth, when misunderstood, results in the misinterpretations that bind us. This is intimated by the attribution of the Ten of Cups, astrologically, to the third decanate of Pisces wherein the Neptunian and Jupiterian forces of Pisces are combined with the Scorpion Mars force. This combination denotes tremendous power of receptivity and psychic development which, when the personality instrument is too physically oriented, can cause much disturbance through over-receptivity to other's thoughts and wishes, indecisiveness, and danger from psychism. If one influenced by this Key does not interpret the emanations from the creative plane with spiritual understanding and wisdom, these emanations can be the basis for the self un-doing and obsession connected with the ill-dignified aspects of the Ten of Cups.

The disruptive influence of too much reliance on physical sense reports is further brought out by some of the Gematria associated with Malkuth, מלכות. Its number is 496, which is also the number of Tzahroor (Tz R V R), צרוּר, an adjective meaning bound up, tied, preserved. The physical plane must be understood as the plane wherein forces from higher levels are bound up or preserved in physical form. 496 is also the number of Shiqqootz (Sh Q V Tz), שִׁקּוּץ, disgusting, filthy, an abomination, an idol. This word refers to Malkuth, the sphere of physical sensation when it is apparently separated from the Sephiroth above. Malkuth is the lowest and most external Sephirah, and when man's consciousness is fixed on Malkuth, to the exclusion of higher, more interior objects of perception, he is an idolator. For in Malkuth are but the projected images of inner states of being; and to worship the image, to trust in appearances, is idolatry. 496 is also the number of Leviathan (L V I Th N), לֵוִיָּתָן, the dark serpent. He is a

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symbol of the Cosmic Antagonist; he is the physical plane as it appears to the ignorant. Yet when we understand this plane, the Dark Antagonist is seen to be the perfect order of the Kingdom. Without spiritual understanding and knowledge that there are realities beyond the physical plane, Malkuth, the sphere of the physical sensation behind the elemental forces, is interpreted too grossly. This misinterpretation, when a personality is extremely receptive to the thoughts and errors of others, can lead to the self un-doing, over-indulgence and mental injury associated with the ill-dignified aspects of the Ten of Cups.

Release from the limitations of physical existence comes when we begin to comprehend that these limitations are illusive. When we truly understand physical existence, we are free from its bondage and can enjoy a life which includes all the advantages of the physical plane as well as those of higher levels of existence. We must realize that our physical body has counterparts on other planes. In Briah is located our higher mental-emotional body. Even though most of us are not aware of it, we live just as certainly in the world of creative thinking as we do on the physical plane.

For purposes of developing keener self-conscious awareness during an incarnation, we are concentrated down to a conscious knowledge of physical phenomena only most of the time. But, as aspects of the One Ego, we live also on higher planes. When we have become proficient in opening our consciousness to more subtle levels, we will become aware of these higher dwelling places of our soul. We will know also that all personalities dwell on all planes. It is becoming conscious of it that gives superphysical powers. We will also find that to ascend in consciousness does not cut us off from participation in the physical world. All our work is aimed at helping us to live in such a way that we can enter into these higher levels of existence while still incarnate on the physical plane. This is the essence of Qabalistic and Hermetic doctrine.

Even before we have become conscious of our oneness with Briah, we can partake of its gifts. All our inspirations, intuitions and true creative ideas come to us through contact with this level of cosmic images and patterns. These patterns are direct results of stimulation from the Atziluthic plane of universal principles. It is important to understand that when these Briatic images are given to us it is our job to bring them down through the lower planes into practice. We have dreamers who can contact this plane and receive a stream of mental images from Briah, but are unable to bring them down through the Yetziratic plane of processes and plans and to the Assiatic world of physical phenomena. These mental patterns and inspirations are given us to use. We must learn to precipitate them down through the planes and relate them to situations, circumstances and needs here on the physical plane.

The Ten of Cups as a decanate of Pisces is associated with the 28th Path of the Corporeal Intelligence (SK L M V G Sh M). M V G Sh M, מוֹלֵךְ, the word translated Corporeal (literally Incarnating) is 389.

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This is also the number of Dakar ve-nuquba (DKR VNVQBA), דכר ונוקבא. This gematria relates particularly to the process by means of which bodies are incarnated and forms marked out. In order to attain to conscious participation in higher realms of existence, the physical body must be purified and transmuted so that it may serve as an instrument for the expression of spiritual powers and as a receiving station for impressions from levels of existence above and beyond the limits of the physical plane. The practices of true occultism help us to overthrow the errors in our conscious thinking, which in turn affect our subconscious mentation which is in charge of bodily function. This is partly the work of Mars. As related to the Ten of Cups, it is the Scorpio aspect of Mars. When rightly utilized in meditation, the Scorpio force rises through the spinal cord and gives the organ of inner vision, the pineal gland, the strength to open. Through such practices as are outlined in these lessons, this rudimentary organ is brought to the point of perfect function. This is the organ of true spiritual vision which enables one in whom it is open to see beyond the limits of the physical plane and to perceive man's perfect union with his Divine Source.

The physical body of man is a point at which the powers of the Cosmic Self, Yekhidah, are linked with those of the Central Ego. At or in this same field of physical expression the Life-force of Chokmah is active. It is during man's life in his physical body that he must accomplish the work which overcomes the delusions which seem to limit him. Physical existence, represented by Malkuth, is the starting point for work which leads us to conscious participation in higher levels of awareness. It is here that we must first become conscious of our more subtle bodies. It is here that we must become aware of our dwelling place in Briah, where all aspirations are actualities. This, in truth, is becoming free of limitation, deprivation and sorrow. As the Emerald Tablet says, "It ascends from earth to heaven and descends again to earth." The physical plane is the starting point. When the circuit is completed the physical plane and our physical bodies are the scene of the final perfection, which is the perfect physical embodiment of the powers of the Ego in Tiphareth.

Note that the arrangement of the Cups in this Key are the same as the Sephiroth on the Tree of Life. In Malkuth all the influences from above converge. It is a symbol of the whole Tree in manifestation. In the Malkuth of Briah the potencies of all the Sephiroth are held in the watery mental substance of creation. As the fruit of the Tree in Briah, Malkuth is the fulfillment of the Kether of Briah, which was seen to be the will to differentiate or the will to manifest. Thus our physical personalities are the instrument for the expression of the One Life's desire to differentiate Its potencies in conscious images of Its Divine Self.

As a decanate of Pisces, the Ten of Cups partakes of the forces of Jupiter and Neptune, Keys 10 and 12. In order to awaken to conscious knowledge of our more subtle bodies we must perceive the whole cosmic order, Key 10, as filled with living consciousness and, further-

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more, perceive this order in ourselves. We must find the Center from whence the lines of Limitless Light radiate to all infinity. To know yourself as a dweller in all worlds is the fruit of practicing the Great Work. As the work nears completion you will realize that it is not your work, but that of the Central Ego. The reversal of consciousness symbolized in Key 12, Neptune, is a statement of this realization. It is more than the momentary ecstasy of union with the All often described by mystics as Cosmic Consciousness. It is a permanent and permeating alteration of our insight into life and our outlook on the world. It is the "New Heaven and the New Earth". The New Heaven is realized as being here and now. We dwell on all planes now. Then we realize that there is nothing remote about the higher levels of consciousness related to the Sephiroth above Malkuth. Indeed, there is nothing remote about any Sephirah in any of the Four Worlds. Sooner or later we will become aware of all the inner worlds as interior realities to which we can have free, unobstructed access. The New Earth is not a different earth. It is the same world with the same physical laws. It is new because we see it with new eyes. We no longer see anything herein as antagonistic to us. We no longer fear conditions. When we arrive at the goal of the Great Work we will have awakened to the truth that the external world is actually the expression of interior powers. These interior powers, the interior planes, the subtle worlds of causation, are inside ourselves and are directed from the Throne of God and the Lamb at the center of our being.

The Archangel associated with Malkuth is Sandalphon (SND L Ph VN), 𐤑𐤎𐤕𐤋𐤕, symbolizing the passive, receptive, feminine aspect of God, the basis of the manifest. The number of Sandalphon is 280. Note that its number reduces to 10, the number of the Kingdom. 280 is also the number of the Hebrew spelling of Tora (TORA), 𐤕𐤕𐤕𐤔, the law. The Kingdom is seen to be the result of the Life-power's perfect memory of the orderly sequence of its self-expression. It is also the number of Rota (ROTA), 𐤕𐤕𐤕𐤔, the wheel which indicates that the basic law of the manifest, Malkuth, is the law of rotation.

MEDITATION

For your meditational practice this week begin by intoning the Divine Name of Malkuth, Adonai Melek (ADNI MLK) pronounced Ah-do-nah-ee May-lek, to the notes E-F#-G-F G#-F#-A#. This is the Life-power in Its aspect of embodiment. Spirit is the actual, true Self. As you intone this Divine Formula, know that Its power works to bring about those changes in your personal vehicle which will make true enlightenment possible. Continue your meditation with the Ten of Cups as with previous minor Trump Tableaus. Include Key 18, Key 10, Key 12, Key 16 and Key 21. We have included Key 21 as a symbol of earth, associated with Malkuth and the four elements. Our physical existence rests on no material foundation, as the dancer in Key 21 demonstrates.

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KEY DIVINATORY MEANINGS

The time period is the third decanate of Pisces, from March 11 to March 20, under the sub-rulership of Mars in its Scorpio aspect. The meanings are unfortunate unless the divination refers to spiritual matters; for the combined forces of Mars, Jupiter and Neptune in Pisces on the physical levels, while they mean tremendous power of desire and sometimes the satisfaction of desire, point rather to unbalanced force than otherwise. Well Dignified: if relating to spiritual matters, permanent and lasting success through inspiration from higher levels of consciousness; high psychic development; realization of the highest aspirations; happiness. On questions at a lower level, even if well dignified: great ambition; ultra sensitiveness; great power of realizing desires, but equally great danger of misusing that power. Ill Dignified: in spiritual questions, danger from psychism; probability of being injured mentally through unwise attempts at meditation. On all other questions: danger of self-undoing from psychism; prodigality; possibility of being influenced by others through the desire-nature; tendency to drug habits and drunkenness; disgust resulting from over-indulgence; excess in pleasure.

KEY WORD

Excess.

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THE ORACLE OF TAROT

Lesson Thirty

THE KING OF CUPS

The King of Cups is attributed, as are all Tarot Kings, to Chokmah, ChKMH, Wisdom; to Ab, AB, the Father; and to the powers of the letter Yod. His activity in Briah expresses as the positive, projective aspect of desire-force in the mental realm.

When the Tree of Life is divided within itself into the Four Worlds, Briah correlates with the letter Heh of IHVH, and with Binah, 'Root of Water'. As you have learned in earlier lessons, all Sephiroth are said to be feminine and receptive in relation to the Sephirah and Paths above, and masculine or projective in relation to the Sephirah below. Thus, as a symbol of masculine projective activity in the Creative World, the King of Cups personifies the masculine, projective aspect of the Sephirah Binah. This is born out by its connection with the Paths projected from Binah. The 17th Path of Zain correlates with Gemini, and the 18th Path of Cheth with Cancer. Astrologically the King of Cups corresponds to the last decanate of Gemini and the first two decanates of Cancer. (See chart accompanying Lesson 17.)

The 17th Path expresses Binah force as the mental activity of discrimination which, though rooted in the particularizing, limiting quality of Binah, is at the same time a self-conscious or projective activity. The King of Cups personifies this distinguishing quality of Binah in the self-conscious activity of discrimination. Relative to our creative thinking, this discriminating quality helps us differentiate between self-conscious and subconscious activities and thereby establish the balance between them that leads to freedom from the sense of separateness. By proper control of our thinking processes, we establish equilibrium between the functions of the solar and lunar currents of the Life-breath as they course through our physical body. This process is begun by proper utilization of the discriminative faculty and leads to knowledge and guidance from Neshamah, the Divine Soul seated in Binah. The Divine Soul, or One Teacher, speaks eternally and to all men, but the instruction falls unheeded on deaf ears. Ability to hear the Voice is the fruit of practicing the mental control symbolized by the King of Cups.

The 18th Path of Cheth, associated with Cancer, is the second projective path from Binah, carrying down the influence which energizes Geburah, seat of volition. In relation to the King of Cups, this Path symbolizes the projective aspect of Binah as the actual energizer of our feelings of volition.

As we have reiterated so often, Qabalistic psychology holds that the notion of personal will is a mistaken interpretation of consciousness caused by the working of impersonal cosmic forces through a human organism. There is no volition whatever which is not identical with the operation of natural law. The human body is a vehicle or chariot (Key 7)

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whereby universal forces are so interrupted that they produce various manifestations, psychical and physical. The process of limitation and specialization begun in Binah and projected through the Path of Cheth results in tensions that we feel. This feeling in turn is the cause of belief in personal will. Careful discrimination, however, will demonstrate that every expression of will is really an equilibration of opposing tensions produced by the Life-power, Itself, working in the field of personality according to undeviating laws, mental and physical. The letter Cheth represents the fence of personal consciousness. What occurs within the field does not originate in it. What seems to be within the personality is actually one with all that is outside the fence.

The 18th Path is related to water through Cancer, and the arcana are said to 'flow down' into the personality level. The flow is from the inner planes of causation. From this source, power flows down into our daily experience. This projective flow from Binah, the 'Root of Water' which gives us our feelings of distinct personality, is symbolized by the King of Cups as the masculine aspect of the finitizing, limiting Binah. In this power (called 'water' because it comes in waves, runs in currents, and ebbs and flows) all forms are held either in suspension or solution. The river in Key 7 represents the eternal flow of conscious energy. This stream of power, coming from beyond the limits of personality, is the cause of all activity within those limits. The charioteer is the One Will; therefore he is one with the Hermit, corresponding to the Yod force of Chokmah, the Light force which is the real and only will force.

As a symbol of Yod the King of Cups is associated with the 20th Path of Yod on the Tree of Life. The power at work in this Path is another phase of the paternal Life-force of Chokmah. On the head of the Hermit is a letter Yod, colored blue, symbol of subconsciousness, to indicate that the work of the 20th Path is a subconscious activity of the paternal Yod force. This is precisely the phase of Yod symbolized by the King of Cups, because he represents the positive projective or masculine aspect of an activity — desire and imagination — associated with subconsciousness and the feminine aspect of the One.

The essence or essential unity linking all aspects of the One Reality is light — the light force of Chokmah which is the light of stars and the inner light of man. What men feel in their bodies as the power of will is the surge of the light force through bloodstream, nerve and tissue. This 'will' we feel is the source of all that is differentiated into desire force and its subsequent mental images. What most of mankind interpret as independent free will, originating in every separate human soul, the wise declare to be a tropism. As a moth flies toward light, so do we turn by an irresistible impulse, inherent in our very organism, toward the Inner Light of Yekhidah, symbolized by the upper point of the Yod.

The true magical will is perfect obedience. Not by changing nature, but rather by discovering her laws, do we exercise the positive initiating qualities of the King of Cups. We must use our desire-force

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to create images of man's true place in the scheme of evolution. This is the highest use of creative imagery. We create the image of our personal life as being directed by higher levels of intelligence, making habitual in our every thought, act and deed the truth that nobody can do anything of himself. When one gains proficiency in using his creative thinking for this purpose, he becomes a channel for the magical will of the One. Part of this practice is to impress upon subconsciousness the idea that it is to be subject to nothing but direction from the Divine Soul in Binah, thus freeing it from the thrall of self-conscious interpretations of the meaning of appearances. Our daily, hourly quest, all our powers of imagery and creative thinking, should be pointed toward making ourselves receptive to the visions which come from above.

Thus, though one who has succeeded in channeling the Magical Will feels, as all men do, that he makes deliberate choices, he differs from most men in his clear understanding of this feeling. All his creative thinking and imagery are directed toward making habitual his knowledge that the true source of this feeling is the drive of the One Will, rooted in the Life-force of Chokmah.

This is further brought out by the astrological correspondences to the King of Cups. The last decanate of Gemini is ruled by Saturn and Uranus. Herein are combined the Saturnine limiting force, which is essential in constructive potent imagery, and the Uranian power of seeing new combinations and relationships. In becoming a channel for the Magical Will, we must know that Principle is never bound by precedent. Thus our vision is clarified toward what lies beyond the heights of present human attainment.

The first two decanates of Cancer are ruled by the Moon and Mars. Through its correspondence to the Moon in Cancer, the King of Cups is seen to be a personification of the masculine projective power of Yod as it functions subconsciously. This is further indicated by the position of the letter Yod on the Cube of Space. It is the line North-below, combining the powers of Mars (North) with those of the Moon (below). As a symbol of the projective power of Yod functioning on the receptive plane of creativity, the King of Cups is precisely a personification of this combination. The will force of Chokmah in Briah provides impetus and drive to the desire nature and gives volition and movement to the substance aspect of the One.

Note in the King of Cups the predominance of water, the Great Sea of living conscious energy or mental energy associated with Briah. The King sits on a height above the Sea, intimating mastery of the fluctuations of the mind stuff or the stream of conscious energy. The Mind stuff is the water of Briah. The fluctuations of the mind stuff which the King of Cups controls are the states of consciousness brought into being by subconscious activity in the generation of mental images. The completion of the Great Work is the consequence of definite intention on the part of the person practicing control of the mind stuff. In the earlier stages of the work this intention has to be continually recollected. A continuous flow of knowledge in a particular object is impossible unless the object be remembered. This act of intention is rooted in the Cosmic Will force of Yod.

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When one takes the whole Briatic plane as the Universal subconsciousness of God, then the King of Cups symbolizes the principle which maintains and directs the growth of all living beings, sets all nature in motion and is especially active in the reproduction and development of all organic form. As a combination of the powers of Alchemical Water with those of Chokmah and Ab, the Father, the King of Cups corresponds to the union of Sulphur with Alchemical Water mentioned in the Turba Philosophorum. There it says Alchemical Water owes its permanence to the fact that it is united to its sulphur. Thus without the active Life-force of Chokmah, the substance aspect of the One would have no permanence. The Water is the container or vehicle of the Fire; and the fire of Chokmah, the Life-force, is hidden in the substance of the One.

The association of Mars with the King of Cups intimates the part that action or motion plays in the process of physical embodiment. When the coins of mental imagery are turned to redness, action is entered into. If we neglect action in the world of the manifest, we do not flow with the motion of life and our mental images fall short of realization. Though the King of Cups looks tranquil and inactive, the fish design on his throne represents the motion of the mind stuff and the power of Mars in Scorpio. In Hebrew, fish is Nun, associated with Scorpio and Key 13. The activity of Mars in Scorpio is the reproductive, vital force which is the basis of all form.

MEDITATION

Begin your meditational practice this week by intoning the Divine Name Yod Heh Vav Heh. Pause to acknowledge the light-force from Chokmah as the true source of your feelings of will and desire. Combine the King of Cups with the Keys corresponding to its Astrological attributions: Key 6, Gemini; Keys 21 and 0, the decanate rulers; Key 7, Cancer; Key 2, the Moon; and Key 16, Mars. Lay out the Keys involved and endeavor to see their links of relationship with the basic idea personified by the King of Cups as the means whereby the fluctuations of the mental energy of Briah are brought under control, so that the Magical Will associated with Yod may shine forth through your personality. Key 6 symbolizes the practice of discrimination whereby the subconscious powers are brought under direct control of superconsciousness. Key 21 is the Saturn limiting force basis of our ability to control the fluctuations of the mind. Key 0 depicts the Uranian drive to new innovations and the breaking of the bonds of precedent to the free flow of the Magical Will. Key 7, symbol of the watery sign Cancer, shows the One Will as the Charioteer, driver of the chariot of personality. Key 2, in relation to the King of Cups, intimates that the subconscious aspects of the masculine will force express in the feminine activities of desire and creative imagination. Key 16 relates to the action of Mars in Scorpio, called the 'night house of Mars', and intimates that this force expresses on the receptive, creative plane as the reproductive drive to union, which is the basis of all form.

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KEY DIVINATORY MEANINGS

The time period is from the beginning of the last decanate of Gemini to the second decanate of Cancer, June 11 to July 12, combining the rulerships of Saturn and Uranus, the Moon and Mars.

Well Dignified: a man subtle and secretive, crafty, psychic, artistic; of strong, violent desires but calm exterior. He is friendly to the Querent and really wise. Ill Dignified: evil and merciless and likely to be attracted by occult studies promising power or knowledge for the satisfaction of desire and control of others; without purification of character. Usually fair-haired with blue eyes. ##

THE ORACLE OF TAROT

Lesson Thirty-one

THE QUEEN OF CUPS

The Queen of Cups symbolizes the activity of the fertile Mother, Aima, on the creative plane. She personifies a feminine power on a plane which is feminine or receptive in relation to Atziluth above. She thus denotes extreme receptivity, creativity and emotional power. In her highest aspects she symbolizes the purified desire nature which leads to adeptship.

Astrologically the Queen of Cups corresponds to the last decanate of Libra, Key 11, ruled by Mercury, and the first two decanates of Scorpio, Key 13, in which Mars, Neptune and Jupiter are active. The Scorpions on her throne suggest her strong connection with the watery sign Scorpio, while the fish prevalent in the design intimate her association with the 24th path of the letter Nun, symbolized by Key 13 in Tarot and called the Imaginative Intelligence or the Intelligence of Resemblance. This path connects Tiphareth, associated with the Ego's ability to generate mental images, to Netzach, seat of desire and of the emotional nature in man. Key 13 itself is called Death, and the skeleton therein represents the framework or basis of all motion or transformation.

We may understand Key 13 as a symbol of the will-to-live. Its link between the Ego and the desire nature intimates that all our desires are variants of the will-to-live. What we all want, no matter what form our desires take, is a more abundant life. When we become receptive to the Briatic plane, we realize that our desires are intimations that we already possess what we seem to lack. We kill our bodies with our restless struggles to acquire what, if only we knew it, we already have. When we arrive at this realization our desires become purified. That is, they coincide with their universal aspect of desire. We are then able to control the generation of mental images which, when not consciously guided, tend to counteract each other. Our one desire comes to be to 'do the will of the Father'. Then life flows through us unobstructed, the balance of metabolism is maintained, and the transformations of energy in our bodies give us direct knowledge of immortality.

The hands, heads and feet in Key 13 have reference to this. Death reaps, but the harvest of our past thoughts and actions spring up again. In all manifestation, though change is ever present, there is a perpetuation of the basic similarities.

As a proper noun, Nun was the father of Joshua. The name means perpetuity. It is in the transmission of the fundamental resemblances, generation after generation, that we find the sources of liberation. Forms pass, and as the current of manifestation flows on, there are endless mutations and adaptations. The basic thing, the framework represented by the skeleton, which makes all our activities possible, undergoes no appreciable alteration. The changeless reaps the harvest of the mutable. Thus the original thought force of Briah, acted upon by the creative power of the letter Heh, is the basis of the dissolution and

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change which in turn form the roots of the evolutionary process. This is the power of transformation — itself changeless — which the Queen of Cups personifies. Many persons fail to realize that without continual change, life could not exist, and even if it could, its monotony would be unbearable.

Thirteen, the number of the Key associated with death, is the number of two Hebrew words, i.e., Achad, אחד, unity, and Ahebah, אהבה, love. The One Power from which all things proceed is also the Love Power, which is the source of all attractions and affinities. The Love Power is usually considered to be basically concerned with reproduction and sex. Scorpio governs the reproductive organs. Thus the Love Power which leads to birth also controls the physical changes which result in physical death; the force that is the basis for reproduction is also the liberating, transforming force of dissolution. It may be used to change your consciousness so that you will know yourself to be immortal. It may be used also to modify the metabolism of your body so that you may renew it continuously.

Scorpians as a personality type are said to be emotionally intense and magnetically attractive to the opposite sex. This ties in with the emotional intensity and desire power of the Queen of Cups. She is Aima, the maternal attractive principle, expressing on the plane of creation and desire. Aima, the Supernal Mother, is fertilized into productivity by an influx of the Life-force from Chokmah. On the Briatic plane this fertility takes form as the multiplicity of images initiated by a seed-idea from the Primal Will-force of Yod. Aima is also symbolized in Tarot by the Empress, Key 3, and by all the queens of the minor trump. One Gematria correspondence to Aima, 52, is Zammah, זמח, thought, plane, purpose; evil device; wickedness, idolatry, incest. In some biblical passages this noun has a good sense and in others a bad one. In itself, therefore, it is neutral.

'Bad' and 'good' have to do with the objectives of planning and thinking. They cannot be applied to the fluidic thought-force itself. In a biblical passage ZMH is used thusly: "Thought, thought, the power of the womb (or matrix) of the strength of Yah." The strength of Yah is the life-force of Chokmah. The womb or matrix of that power is Binah or Aima, the Great Mother. In Binah the life-force is specialized as thought-force, which is also the creative substance associated with the plane of Briah. Therefore the Queen of Cups, as Aima the fertile Mother acting in Briah, personifies the original thought-force of the Universal One, specialized into creative force through the power of will or desire acting upon it.

The Queen of Cups is also associated with the influence of Neshamah, נשמה, on the creative plane. This is the higher soul which cannot sin and whose purity is never tainted by the defilement of the lower personality. Neshamah is what is meant by Dei Gloria Intacta, the untouchable glory of God. Its number is 395, which is also the number of Ha Shahmen, שמן, the oil. The esoteric meaning of oil relates to the influence of the illuminating. It is akin to the Sattva Guna of the Yogis and the 'Illumination material' of the alchemists.

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Thus the influence from Neshamah is an actual substance. In relation to the Queen of Cups as the transforming power, the Divine Soul is the immortal part of man which cannot die. It is the Changeless as the center or core of the mutable.

To partake of this Divine Reason is to triumph over death. The beginning of this triumph is through control and direction of mental imagery and desire; through learning to still the lower personality's clamoring desires so that it can become a channel for the desires of the One Reality. Your greatest tool toward this goal is through utilization of creative imagery. You must visualize yourself as having a body which readily responds to guidance from Neshamah, the superconscious reason. Your clear image of a changed organism has powerful suggestive influence which subconsciousness accepts and brings into actuality in your physical vehicle. All progress is made through the disintegration of form for the sake of releasing energy for the growth of new form. Therefore in order to have a body that channels the superconscious reason from Neshamah, the Scorpio transforming force must be used to disintegrate old patterns of error, releasing force that may then be utilized in building a new realization of immortality into the very structure of the physical body. Thus will man triumph eventually over physical death. Actually man has already triumphed over death because he does not die. Though his lower bodies change and disintegrate a thousand times, he remains.

Through its astrological correlation to Libra and Scorpio, the Queen of Cups depicts the combined powers of the 22nd path of Lamed and the 24th path of Nun. Note that their paths on the Tree of Life join Geburah, sphere of Mars, to Netzach, sphere of Venus, through Tiphareth, and that in these paths Venus and Mars are active. The Queen of Cups as a symbol of the principle of transformation intimates that it is through the powers of Venus and Mars that transformations and change take place. Whenever the Venus force comes into play the Mars force is active also. Venus and Mars are complements. The activity of one always excites the activity of the other. The Queen of Cups personifies this reciprocal influence between creative imagination and the volitional drive of the reproductive energy. The Mars energy in man incites the desire nature toward union and equilibrium. This reciprocal exchange of energy is true on all planes. On the mental plane of Briah the reproductive force expresses as the emotional energy which fertilizes our creative images and impels them toward manifestation.

The psychological drive in the 22nd path of Lamed is the volitional drive from Geburah. Its urge is toward increase, and because increase is growth, we may understand the power of the 22nd path to be related to the reproductive drive. The path of Nun proceeding from Tiphareth is a continuation of the path of Lamed. The sign Libra rules the adrenals or suprarenals in the physical body. The substance that these glands pour into the bloodstream is intensely stimulating and intensifies the muscular tonicity of the body. Muscular tonicity itself is astrologically governed by Mars. These organs, the adrenals, have much to do with our personal effectiveness and with our ability to perform works which shall make our volition fruitful of results. All our

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work brings about changes in conditions which surround us; therefore the 22nd path properly completes itself in the 24th path of Nun.

In Alchemy the stage of the Great Work corresponding to Scorpio is Putrefaction, wherein the false structure of ideas based on the notion that any human activity originates in personality is destroyed. This process requires mastery of the currents of the nerve force specialized in the Mars center. The accomplishment of this control requires mental imagery associated with Venus. All magic is accomplished through the mind's power to generate mental images. The mental imagery required to deny the old conception of selfhood is represented by the Hebrew word Achad, unity, number 13.

MEDITATION

Begin your meditational practice this week by intoning the Divine Name Yod Heh Vav Heh Elohim, associated with Binah as Aima, the bright fertile mother. Pause to feel her influence as the substance of Love Power flowing from Neshamah and preparing your physical vehicle for the transformations which lead to direct knowledge of immortality. For your Tableau this week combine the Queen of Cups with Key 11, Libra; Key 3, Venus; Key 1, Mercury; Key 13, Scorpio; Key 16, Mars; Key 10, Jupiter; and Key 12, Neptune. Key 11 depicts the transforming force to which the Queen of Cups is related as the basis for equilibrium and poise in action. Key 3 pictures the office of constructive imagery in the transformation of our personality. Key 1 is a symbol for the Intelligence of Transparency, the result of attuning our imagery to guidance from above. Key 13 depicts the dissolution of outworn modes of thinking and feeling that lead us to a transformed physical vehicle. Key 16 is the driving Mars force which both destroys the old and acts as the impetus toward the reconstruction of the perfected personality. Key 10 symbolizes this new conception of personality as the realization that any particular event is really a manifestation of the cyclic transformations of the One Energy through various phases of self-expression. Every event is like a point on the circumference of a circle or like a point on the rim of a turning wheel. It is continuous with all preceding events and continuous with all events which follow it. Nowhere is there any break in the continuity of the Life-power's self-manifestation. Hence every particular event is continuous with all other events. All are really a particular expression of the power of the One Thing at a specific time and place. Clear perception that this is true destroys all sense of personal separateness. Hence the Lightning flash in Key 16 and the turning wheel in Key 10 are two symbols for the same thing. The transformation symbolized by the Queen of Cups is the loss of a false interpretation of life. This is the reversal pictured in Key 12 and it is absolutely necessary in order that the true interpretation may be found. We exchange our limited, really non-existent personal powers for the limitless, truly existent powers of the One Identity. Remember, we do not change the reality by our change of consciousness. When, through proper creative imagery, the idea that personality is but a transparent vehicle for the One Reality is established, we actually change the chemical and molecular structure of our physical body. When the images are changed, the

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forms change also and we are freed from our limitations. Every day we must image our vehicle as transparent and deny the appearances of separate personal origination for any activity whatsoever. This is the purified, controlled desire nature associated with the Queen of Cups. This is truly the highest office of imagination.

KEY DIVINATORY MEANINGS

The time period is the beginning of the last decanate of Libra to the end of the second decanate of Scorpio, October 13 to November 11, combining the rulerships of Mercury, Mars, Jupiter and Neptune.

Well Dignified: through the influence of Mercury in Libra the Queen of Cups personifies a woman, mentally alert, yet somewhat superficial, who probably has a touch of the poetic in her nature. She is kind-hearted though not likely to go to too much trouble for anyone. The Scorpio influence added gives her strong desires and makes her emotionally responsive and attractive to the opposite sex; very psychic, and if her higher nature is developed she depicts a very powerful spiritual force akin to the influence of the purified desire nature and the influence of Neshamah. Ill Dignified: a woman who is subtle, decidedly coquettish and may even be a deliberate heart-breaker. Usually gold-brown hair with blue eyes. ##

THE ORACLE OF TAROT

Lesson Thirty-two

THE KNIGHT OF CUPS

The Knight of Cups portrays the powers associated with the letter Vav, with Tiphareth and with the six subdivisions of Ruach as they express on the Briatic plane. From your Tarot studies you have learned that the letter Vav has the significance of nail or hook, indicating both connection and support. All meanings of Vav denote something which links things or activities together or something which serves to connect seemingly separate aspects of the Life-power. Vav is a sign of the specialization of the particular from the general, that is, individualization.

Vav is also used for but, but yet, for, because of, and therefore. So employed this letter indicates logical connection. It represents an agency, such as human personality, which establishes relationships between superior and inferior planes of being, or higher and lower things and conditions. Tiphareth on the Tree expresses this office in relation to all the other Sephiroth and is the Sephiratic representation of the powers of the letter Vav. The Knight of Cups thus personifies the microcosm or 'universe in little'. He is the human spirit in Briah wherein the perfected image of each individualized aspect of the One Ego is held in the Universal Substance. This human spirit includes the powers of all the Sephiroth from 4 to 9 and comprises the complete Lesser Countenance. The Knight of Cups is thus a personification of the attributes and activities of the Lesser Countenance on the creative plane.

Through its connection with Vav, the Knight of Cups has to do with intuition knowledge. Vav is Key 5 in Tarot. Since all Knights symbolize the individualized aspects of Ego consciousness, this Key also personifies the way the Life-power communicates knowledge of Itself to the personal consciousness of human beings. The Life-power knows always that it is engaged in a work which is bound to succeed. It knows always that it is subject to no limitations of past, present or future. It imparts this knowledge to us through the channel of the universal substance wherein cosmic memory is held. Vav, the nail, connects universal memory to personal consciousness. The connecting link is the fact that one's personal memory is but a chapter in the cosmic record. What we remember is an integral part of universal memory and is in no wise separated from it.

Part of the work of the Ego through human personality is the refining of the form or body side of evolution. One of man's purposes is the redemption of matter. That is, man is charged with the task of changing and refining the character of substance which has previously been locked in form by causing it to vibrate at ever higher and higher rates. He thus makes it the vehicle for the expression of higher and more refined life-forces. This is brought out by the attribution of the Knight of Cups, corresponding to the work of the human spirit on the creative plane, to the last decanate of Aquarius ruled by Venus, and

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the first two decanates of Pisces ruled by Neptune, Jupiter and the Moon. As a symbol of the combined powers of Aquarius (Key 17, meditation) and Pisces (Key 18, body consciousness), the Knight of Cups personifies the physiological changes in the personal vehicle which are brought about by meditational practices. The personal vehicle is composed of elemental forces which are refined or subtilized in the practice of the Great Work. Key 18 further corresponds to the fourth stage of spiritual unfoldment wherein the physiological changes brought about by this practice are built into the structure of the human body.

It is said of the 27th path of the Corporeal Intelligence, Qoph, Key 18, that it "marks out the forms of all bodies which are incorporated under every revolution of the zodiac". The illumination which follows transmutational practices is the result of subtilizing the elemental forces in our lower bodies. This illumination does not cause loss of personal identity or erase the special characteristics that distinguish one zodiacal type from another. The symbol of the Holy City in the Apocalypse has 12 gates and 12 foundations. They refer to the 12 zodiacal types and their permanence in the Divine Plan. Illumination enlightens, liberates and refines the lower personality imperfections but it does not eliminate individual identity. The sign of liberation is plus, not minus. It is our bondage to a false sense of separateness that is overcome. Just as a ray of light is continuous with the sun from whence it goes forth, so is the ray of spirit at the center of every personality continuous with the One Light and One Life of the Cosmic Self. It is when this knowledge flashes into the field of personality consciousness that we know it to be true.

The personality is the instrument or vehicle through which the Life-power evolves the new creature. The active transforming power does not originate in the personality, though it does dwell within the latter. The Knight of Cups in his suit of armour is another symbol of the indwellingness of the Ego in the outer garment of personality. His position astride a horse suggests the activity of the Ego, within a personality vehicle, moving through the changing aspects of physical existence. This journey through the concentrated area of incarnate existence individualizes Divine Spirit into ever more perfected human personality. Thus the Knight of Cups personifies human personality as the field of activity for the creative forces of Briah. Human personality holds the creative forces within limits by cutting them off into a definite portion of otherwise boundless space and gaining dominion over them. The name Melek, מלך, King, associated with Tiphareth, refers to the conscious rule that human personality can exercise over the creative substance of Briah. Melek is the number 90 which is also the number of the letter name Mem, water, Tarot Key 12. In Key 12 is portrayed the nature of this dominion. It is by utter surrender to the One Ego that personality gains dominion over the waters of Briah.

The method for becoming such a personality channel is portrayed by Key 17. It is through meditation that the individualized aspects of the One Ego are finally brought to the point where they can enjoy direct metaphysical awareness of the essential spiritual substance

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of any form whatever. Through meditation the personality consciousness is able to perceive the true fluidic substance of form. When this substance is seen directly, then the one who has achieved this level of awareness knows that it is a substance which may be molded by mental imagery — the influence of Venus in Aquarius. He learns further that if the mold or matrix be kept intact, that is, if the mental image remains unbroken, then the invisible, fluidic substance can be cooled until it becomes an actual physical object in his personal environment. This is essentially the method adepts use to alter the forms of solids. This is the power of mental imagery when it works through an enlightened instrument of the One Ego.

Gaining this power is basically gaining understanding of the creative process as it applies to man. One who has achieved this level of enlightenment is able to alter his own body. He is also able to raise the vibratory rate of the forces underlying physical existence. Such an adept becomes an active agent in the transmutation of matter and a conscious participant in the evolutionary process for this planet.

Deep meditation is the beginning. Meditation on any object whatever will do, because the inner essence of all things is identical. Though meditation begins at the self-conscious level, we must realize that it is a cosmic process. When we meditate we enter into a stream of activity which is ever flowing. We enter into the Briatic stream of cosmic mental energy. The whole technique of meditation is intended to disabuse the mind of the practitioner of the idea that he meditates. The main thing is to eliminate personality at this point. This state of consciousness is portrayed in Key 12 associated with Neptune. It is not we who meditate. Meditational practice sweeps us into the stream of cosmic meditation. It is the One Ego who meditates. Indeed it is the One Ego who acts through us at all times. He alone acts through innumerable separate lives and thus gains individualized experience by handling and utilizing the concentrated forms of the one substance we know as physical matter.

It is important for us to realize clearly that our liberation is dependent upon evolving a physical body which belongs to a new species. When we have evolved such a body we will still be subject to impressions and interpretations of stimuli impinging upon our organism from the field of continually changing forces outside our skin. However, with an enlightened organism we will be able to interpret cosmic forces, portrayed by Key 10, Jupiter, with a different sort of receptors. We will thus interpret the universe differently. Our level of unfoldment will make us able to deal successfully with situations and events which baffle the understanding of ordinary men and women. We will then belong to a small minority who are often described by the title baali ha shamaim, masters of the heavens. Those who are so called have a better comprehension of the cosmic order laid out before them in the sky and have attuned themselves to it more completely. They have also become masters of their interior stars. Thus the Knight of Cups, through its association with Aquarius (meditation) and Pisces (body consciousness) and the planetary forces of Venus, Neptune, Jupiter and the Moon, portrays a method of procedure which leads to liberation and illumination.

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The Corporeal Intelligence of Key 18 is akin to the Vital Soul or reproductive power. It builds the bodies of all the four kingdoms. You must not forget that you have a body for each of the four worlds. It is just that during an incarnation you are most of the time concentrated down to conscious awareness of physical existence only. The corporeal consciousness, which is the same subconscious, reproductive power associated with the Moon and Key 2, builds all bodies — archetypal, mental, astral and physical everywhere in the universe. We have no self-consciousness which tells us anything directly concerning the complex processes whereby bodies are built, maintained and reproduced. All these processes are below the threshold of our waking awareness. However, our conscious knowledge that this building process can be stimulated and affected by proper self-conscious thinking begins the process of alchemical multiplication associated with Pisces. Alchemical multiplication is the process whereby every one of the thirty trillion cells in the physical body become tinged with the illuminated consciousness of an adept. The result is a subtle change in the physical and finer vehicle of the alchemist. The principle chemical changes are in the bloodstream. Recent developments in biology make it seem probable that these changes have to do with the functions of the ductless glands which are connected with the great seven nerve centers in the body which we refer to as the seven inner holy planets. The transmuting instrument is the body of the alchemist himself, subtly changed by the Great Work so that by mental imagery alone he can make matrices into which the universal substance will flow and congeal into actual physical form.

MEDITATION

Begin your meditational practice this week by intoning the Divine Name Yeheshuah, יהֶשׁוּעַ, (pronounced Yeh-hesh-ah-wah-ah) to the notes F - C - C - C# - C. It refers particularly to the indwelling Christ consciousness in man. Pause to feel yourself as the instrument for the transmission of the consciousness of Yeheshuah, pouring out love and help to this planet of ours which is certainly in need of all the enlightened help it can get. For your Tableau this week combine the Knight of Cups with Key 17, Key 3, Key 18, Key 10, Key 12 and Key 2. Be sure to continue your practice of intoning the notes and imaging the colors related to all the Keys of the Tableau. Such faithful practice will deepen your insight into the relationships between the Keys and give you greater ability to synthesize their meanings into a new whole related to the minor trump under surveillance. Continue also your practice of reading all the Wands and Cups that you have so far studied, in the manner outlined in Lesson 19. Your understanding of each Key relative to the ten Sephiroth, the 32 Paths of Wisdom, and Esoteric Astrology will make this practice far more than mere divination. It is actually advanced transmutational work, and faithful practice with this method will lead you ever nearer to actual completion of the Great Work.

KEY DIVINATORY MEANINGS

The time period is from the beginning of the last decanate of

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Aquarius to the end of the second decanate of Pisces, February 9 to March 10, under the rulerships of Venus, Jupiter, Neptune and the Moon. Well Dignified: a man of graceful, somewhat indolent, personality; generous and enthusiastic, when he is really interested. Somewhat impressionable and psychic. Fond of home and probably puts all women more or less on a pedestal. Friendly to the Querent. Ill Dignified: lazy, untruthful, likely to be effeminate and 'catty'. Brown hair, grey or brown eyes. ##

THE ORACLE OF TAROT

Lesson Thirty-three

THE PAGE OF CUPS

The Page or Princess of Cups personifies the combined forces of Malkuth, Kallah, Guph and the second Heh of Yod Heh Vav Heh in Briah. All these attributions refer to the most distinct manifestations on any plane. Kallah, Guph and Malkuth symbolize the product or end result of powers flowing down from above. Thus the Page of Cups, as a synthesis of these powers in Briah, is seen to be a personification of the most distinct and definite mental concepts and images that human consciousness is able to create.

In reference to Guph, the body, the Page of Cups corresponds to our mental-emotional vehicle which, through practice of the Great Work, becomes an ever more perfected instrument for the expression of the One Life. This vehicle is that one of our subtle bodies which is associated with imagination and creativity. Our ability to create definite, distinct mental images is portrayed by the Page of Cups. He thus personifies that part of our nature which can give us mastery over the processes of creation when we learn to use our powers of imagery correctly.

The basis of our ability to make concrete, distinct mental images is portrayed by the powers symbolized in the Major Tarot Keys astrologically related to the Page of Cups. The entire second quarter of the zodiac is so related. This is the time period which also corresponds to the Ace of Cups. It is the summer season wherein the fruits of labor are harvested. It is the season of productivity, fecundity and plenty. In this season the Sun attains to its highest ascendance in the heavens. The Page could be said to represent the outward manifestation of the interior ideas typified by the Ace. We have seen that the Ace of Cups symbolizes universal creative force. The Page corresponds to the same universal creative force as it expresses through human consciousness. The cosmic mental energy of the Ace of Cups expresses as the substance of human imagery in the Page of Cups. Finally, the Ace corresponds to universal First Matter, while the Page of Cups corresponds to its action through human personality.

The second quarter of the zodiac includes the powers of Cancer, Key 7; Leo, Key 8; and Virgo, Key 9. They are ruled by the Moon, the Sun and Mercury. The personality transmutation known as the Great Work, wherein the First Matter of the Alchemists is discovered, is said to be the work of the Sun and Moon with the aid of Mercury. This work includes knowledge of the means whereby the solar and lunar currents of the One Thing can be controlled by self-conscious understanding of their action through the human vehicle. As a synthesis of the powers of these three, the Page of Cups intimates that distinct and concrete mental imagery is necessary to the performance of the Great Work.

This transforming process is a practice whereby the vibratory activity of the Interior Stars is lifted up so as to express on a higher

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level. The final aim is a state of consciousness which is reflected into the physical plane as perfect vibratory equilibrium. This perfectly balanced state of personality must begin with a new way of thinking and imagining, a 'new mental body', so to say. This is the 'new mind' of the injunction, "Be Ye transformed by the renewing of your mind". It is a new understanding of life, founded on a new type of experience. It is the unfoldment of a new kind of consciousness, which, in turn, leads to command over the 'spirits of the elements'. These are the subtle forces, or creatures known as the Undines, Salamanders, Gnomes and Sylphs. It is the interplay of these forces which produce the various appearances of the physical world. By mastery of these elemental forces, the alchemist in time learns to control conditions. Eventually he learns to alter the appearance of things around him and even change their molecular structure by raising or lowering their rates of vibration, if there is any reason to do so.

Man must begin, however, in himself. There is no secret formula which will enable us to control the subtle forces of nature unless we begin by controlling them within ourselves. Our minds and emotions must first be changed and brought under constructive control.

Cancer, a water sign, Key 7, initiates the second quarter of the zodiac. It is one symbol for the distinguishing, limiting aspect of water or mental substance. The path of Key 7 begins in Binah, root of water and sphere of the influence of the limiting Saturn. The letter name on Key 7, Cheth, means 'an enclosed field'. Enclosure intimates limitation, which is the beginning of distinction and concreteness. Cancer is Saritawn, סרטן, SRTN in Hebrew, the number 319. This is also the number of Yahshat, י'ש'ט, ISh T, to stretch out, to extend. Here is an intimation that the powers associated with Cheth, Cancer and the Page of Cups are those of expansion or extension. The fundamental idea is that alchemical water is the subtle substance which forms itself into all manner of objects and is the principle of increase and growth. In physics, extension is defined as 'that property of a body whereby it occupies a portion of space'. Cancer itself is related to the Fourth House of real estate, landed property, etc. In horary astrology, Cancer and its natural Fourth House represent the 'end of the matter' or the completion of a cycle of manifestation. We have also come to associate this idea of completion with Kallah, Malkuth and the Page on every plane. The motive behind manifestation is seen to be the universal urge of the Life-power to provide vehicles suitable for the expression of its inner potencies. Hermetic doctrine also says of the One Force that it is 'integrating if it be turned into earth'.

He who understands what is really accomplished by Alchemy realizes that the Great Work is the perfection of the human vehicle by the sacrifice of all which prevents it from being a complete transparent medium for the expression of the potencies of the Life-power. To accomplish this transparency we must recognize that all our vehicles, subtle and physical, are various expressions of the essence of

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Light. The most important manifestations of this essence, so far as the Great Work is concerned, are in our veins, our arteries, our nerves and our lymphatic ducts. Its currents through our nerves are shaped and formed by enlightened mental imagery. So modified, these currents affect the vital internal secretions which in turn change the chemistry of our blood and lymph.

The Pages all symbolize human vehicles, subtle and physical, and their activities. Remember, meditation, visualization and imagery — all forms of mental practice — are just as certainly bodily activities as are walking or running. They involve the subtle currents of alchemical water in the brain and nervous system. Key 12, symbol of alchemical water itself, emphasizes our personal dependence on the One Force and our utter subjection to the physical laws determining personality.

The sign Leo, Key 8, is next in the second quarter of the zodiac. It governs the heart and spinal cord ruled by the Sun, which is the heart center among the interior stars. It is through this center that the secret fire enters into our bodies in its undifferentiated state. Our physical body constitutes the 'Vase of Art', in which the whole alchemical operation is performed. In its natural state our body cannot receive and specialize the high tension currents of the essence of fire which enter through this center. Until we are prepared, these subtle solar currents would destroy the physical organism were they awakened prematurely. When we are prepared to utilize them, these subtle manifestations of the secret fire give the impetus needed to complete the work of sublimation. This practice involves the lifting up of the serpent power symbolized by the letter Teth, Key 8, and thereby bringing into active manifestation the hidden powers of the subconscious life of man. This sublimation gives a new comprehension as to the meaning of experience to the Alchemist. He becomes directly cognizant of the fact that man is a channel for the perfectly free, unmodified One Power whence all things proceed. This One Power is seen to be the true essence of man. The Great Work is the direction of energy derived from that essence according to the perceptions of a wakened intelligence.

The intelligence which aids in this work is the awakened self-consciousness of man, symbolized by Mercury, ruler of Virgo, third sign connected with the Page of Cups. Self-consciousness, though not the highest level of life expression, has this power; it can perceive the true order of nature by discerning the principles behind the veil of surface appearances. Thus the activity of that in us which correlates with the Page of Cups — our mental, creative activities — is seen to be a tool which can help us discern the true cosmic order hidden behind the veil of superficial appearances. In its ability to discover principles and in its power to control by suggestion the forces of the subconscious life, self-consciousness, Mercury, combines the two greatest potencies known to us. By recognition of the principles on which the human body and the things in its environment are constructed, the intelligence of man is able to invent and carry into execution novel applications of these principles not provided by nature apart from the intervention of human self-consciousness. Thus man is able to bring about a finer adjustment

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and a better organization, not only of his environment, but also of his own personal organism. The result of so doing is the production of a new kind of human being, capable of receiving the influx of forms of energy which would disintegrate an ordinary human body and able to express modes of consciousness quite unknown to the greater number of men and women.

Step by step, alchemical practice gradually alters our physical body and its finer counterparts. Our mental body — the Page of Cups — is altered by the 'renewing of the mind' until we reach the stage of illumination wherein we perceive directly the truth that we are living the eternal life of the One Power which brings all things into manifestation and sustains and governs everything in the universe. At the completion of the Great Work — the work of the Sun and Moon with the aid of Mercury — we have so transmuted our personality, and thereby our physical and subtle vehicles, that we can receive and express the highest vibrations and impulses from the planes above. Whatever we think, say or do, we will know to be a direct expression of the One Will. When we attain to this level of adeptship we will know the true significance of all details of our daily life and we will act as conscious administrators of the eternal laws of the cosmos, consciously aiding in the furtherance of the Great Plan of evolution.

MEDITATION

For your meditational practice this week combine the Page of Cups with Key 7, Key 8, Key 9 and their rulers, Keys 2, 19, and 1. Intone the Divine Name Adonai Melek referred to Malkuth and endeavor to feel your whole personality complex, including all your subtle bodies, as transparent vehicles for the transmission of Divine Wisdom from the paternal Chokmah and Divine Understanding from the Great Mother in Binah.

KEY DIVINATORY MEANINGS

In divination this Key suggests the warmth, radiance and the generous productivity of summer. Thus the Page of Cups indicates a radiant, generous, youthful personality of either sex. The time period is from the first decanate of Cancer, June 21, through the last decanate of Virgo, September 22 — the entire summer season. Well Dignified: the character is sweet, poetical, gentle and kind; fond of home and all that it stands for; imaginative, dreamy, yet with a good deal of latent courage; friendly to the Querent and will further Querent's hopes and wishes. Ill Dignified: may still show or profess friendship, or even wish to be of help, but the character is unstable, too indolent to be of real service and probably prone to promise far more than he can perform.

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THE ORACLE OF TAROT

Lesson Thirty-four

TAROT DIVINATION PRACTICE

In Lessons 18 and 19 you were given some specific instructions for using the Minor Tarot Keys in divination. Let us recapitulate before giving some further instruction in the use of Tarot for self-understanding and transmutation.

For the purposes of the present practice, which primarily involves divination for yourself, begin by formulating a question in your mind. It can be about your personal life, your spiritual progress or about some aspect of personality which you desire to understand or change. Tarot divination will work best for you when you approach it with a serious aspiration for help and enlightenment. It can thus develop into a direct contact with the Inner School, whereby you are taught and aided by those who have gone before. Tarot was designed by adepts for just such a purpose. Always remember, Tarot preserves and transmits an esoteric teaching which evokes specific intellectual and emotional responses from our inner consciousness. Approach the reading of Tarot with the sincere desire to understand the meaning of every experience in your life and its relationship to the true purpose of existence. Thus approached, you will find Tarot divination to be a brilliant guiding light along the Path of Return.

Begin by imaging yourself in the position of the Magician. Mentally make a statement of definite intention to be a channel for the wisdom and understanding of the One Mind.

1. Shuffle the entire pack until you feel like stopping, formulating your question at the same time. Take the cards with your left hand and cut into four piles as explained in Lesson 18.
2. Examine the cards until you find your significator. (Use your Sun sign Major Trump.) If it is in a pile related to your question (see Lesson 18 for details) proceed with the Second Operation, detailed in Lesson 19.
3. Take the pile with the significator and deal the cards out separately face down into three piles from right to left (explained in detail in Lesson 19).
4. Now, relative to your inwardly asked question, read all Wands and all Cups in the three piles. Relate those in pile 1 to past actions and causes; those in pile 2 to present actions to be taken; those in pile 3 to future results.

Keep always in mind the basic question or purpose of this particular reading. This is really advanced meditational work and can result in awakenings and spiritual insights of the highest order. At first you

will do well, during this practice, to re-read quickly the lessons on the minor trump involved. Since you will only be reading the Wands and Cups in approximately one-fourth of the deck, it should not take too much time and you will be richly repaid for whatever effort you expend. Eventually, when you turn up a certain Key, a synthesis of its meanings related to Qabalah, Astrology, Alchemy and Tarot will rise in your mind as a whole. You will then be well on your way to the deep comprehension and enlightenment that persevering practice of this kind inevitably brings.

For your further understanding we will now give an example reading using an actual problem which was brought to our attention through correspondence and analysing it with Tarot divination. For the purposes of this stage of your study we will read only cards from the suit of Wands and the suit of Cups.

Our Querent is a serious occult student with many devoted years of study and practice behind him. He has a deep, abiding conviction as to the truth and worth of spiritual study and gives intellectual assent readily to the idea that his personality is an instrument for the expression of the One Self. He has had some inner experiences which confirm this conviction, but he finds that he still slips into old patterns of erroneous thinking and acting far more frequently than he would like. He has stipulated his problem as follows: "I find myself feeling deep resentment towards co-workers at times because they do not seem to be doing their part, at least from my point of view. At the same time, my own feelings of insecurity and my desire to be liked and accepted stop me from ever bringing any of these seeming shirkings in duty to their attention. I act similarly with some of my relatives and so-called friends. On the surface I am considerate, generous and forgiving. My motives, I am afraid, are not pure. I do not have the courage, seemingly, to refuse their often very inconsiderate and expensive demands on my time, energy and money. After having let them take advantage of me, I find myself feeling deep resentment toward them. On the other hand, in dealing with my teenage children, or with those in definitely subordinate positions, I often go into uncontrolled fits of irritation and even rage over their insolence, disrespect and incompetence. This seems unjust and overly critical on later reflection, since the children are only behaving relative to their age, and those who perform services for me have the right to be treated at least with as much respect as my co-workers and relatives. All this smacks of hypocrisy and weakness and I feel that I am falling far short of my true aspirations and goals."

Our Querent goes on to say that he realizes intellectually his own wrong thinking and acting in these situations and is able to do better at times, but not as consistently as he would like. Since his problem is basically one which hampers the realization of his deepest desires and involves control of the emotional nature, his significator should be found in Pile 2 of the first operation. He finds it there and now deals out Pile 2 of operation one, singly into three piles for past, present and future.

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In Pile 1, the first card he turns up is the Three of Wands, well-dignified. The Three of Wands has to do with the ability to distinguish truth from falsehood . . . to be distinctly aware of subtle differences between similar things. Because our Querent is painfully aware that his resentments, irritations and losses of temper are 'missings of the mark', he is actually using this distinguishing, discriminating ability on the level of principles. At least he is not rationalizing these problems into 'right action'. He is not yet able, however, to always catch his emotions in time to express them in line with his higher aspirations.

The next card turned up is the Ace of Cups, ill-dignified. This symbolizes power of creative desire, out of control. In the past our Querent's undercurrent emotional drives and patterns have hampered proper expression of his creative imagery. He has allowed adverse habit patterns from the past to inhibit full utilization of his creative ability for personality transmutation.

Next in Pile 1 is the Eight of Cups, ill-dignified. This Key should help him to recall that the desired perfection of personality he longs for is already an established potency of his consciousness. All evolution, personal or cosmic, is the unveiling of Primordial Treasure. All his meditations, all his imagery toward creating a personality vehicle that perfectly channels powers from above, should be based on this fact. He should create in imagery the desired objective and act as if it were already an existing reality. He has not been carrying out this part of occult practice too well. This is admittedly difficult for insecure people who carry deep feelings of personality inferiority. This man must, at least during his meditational practices, see himself as already having accomplished his goal. He should remember that the patterns of perfection are shown to us. They are gifts from the One Will. They are not our personal creations. This approach helps insecure people from feeling presumptuous about imaging their personalities as perfect.

The last Key to read in Pile 1 is the Four of Wands, well-dignified. The Four of Wands correlates astrologically with the third decanate of Aries, Key 4, ruled by Jupiter, Key 10. This intimates that our Querent has good ability for analysis. We have seen this expressed in his ability to analyse his own personality actions. The Four of Wands could also suggest that our Querent has attained a level of evolutionary development from past lives that partakes of the true principle of beneficence. Other Keys in the reading may indicate that this beneficence is ill-balanced in personality expression, that it needs the regulative measuring quality also associated with Chesed; otherwise, as in our Querent's case, his beneficence does not always express wisely.

We are now ready to turn up Pile 2 having to do with the present. The first card we find is the Six of Cups, well-dignified. The Six of Cups indicates a marked ability to give definite shape to archetypal principles. That is, an ability to utilize and comprehend these principles in everyday life circumstances. It also symbolizes the image-making power of the Ego as the transforming power. This is another intimation

to our Querent that he must image himself as reacting to circumstances and situations in a controlled, constructive manner. Eventually this practice will lead to better control in physical circumstances and relationships. Astrologically this Key is associated with the second decanate of Scorpio ruled by Jupiter and Neptune. This is another indication of the strong emotions, basic generosity and beneficence of our Querent. The Six of Cups also denotes the beginning of a steady gain. Relative to his desire, this could indicate that he is now at the point in his spiritual progress where he can make steady gain toward his goal. The Six of Cups should also remind him that the One Ego, expressing through a human personality center, can be developed. He can increase the efficiency of his personality expression by practice now.

The significator is found in this pile. This gives yet another intimation that our Querent is now ready and has the intellectual knowledge and intensity of desire necessary to carry his transmutational work to relative completion.

The last card turned up in the second pile is the Page of Cups, well-dignified. This Key is a symbol of the mental-emotional subtle body and indicates that much of our Querent's transmutational work is already accomplished. This should encourage him to realize that his less than perfect continuous performances in situations on the physical plane are the finishing up of patterns from the past. The future should see him more and more capable each day of emotional control and constructive action. Most students get discouraged unduly when they find themselves slipping into old habit patterns and emotional reactions which they thought they had under complete control. We must not allow ourselves to become discouraged. Transmutation is cumulative, and to become permanent does take time, at least as we judge time on the physical plane. Getting discouraged is poor practice because it leads to negative imagery and feelings of failure and guilt which, in themselves, hold back the perfect expression we long for.

We are now ready to read the third pile, relating to the future. The first Key turned up is the Four of Cups, well-dignified. The Four of Cups in the third pile should encourage our Querent. It intimates that he will find himself better able, in the future, to draw upon the 'Exhaustless riches of Limitless supply' to fulfill his deepest desires. Since his desire is for better awareness and control of personality actions, he should rest assured that his earnest desire and practice along this line will end in ultimate success. At the same time the Four of Cups should remind him that we are all part of the race consciousness with its long history of erroneous beliefs; chief among them being the belief in the autonomy of personality. It should also remind him again that full liberation is manifest in a series of transformations. His willingness to admit that his resentments and angers are over-reactions to situations caused by insecurities and feelings of inferiority in himself shows that, actually, he is already well on his way to complete control. He should also be on guard against reacting to the resentments and angers of others. The strong emotions of other

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people are broadcast into the atmosphere, and if we are not on guard we can find ourselves reacting adversely to these telepathically received emotions. We must learn to recognize them as not belonging to us. Watchfulness will give us the ability to distinguish our own emotions from those of others. As we gain proficiency in this discriminating practice we will finally realize that even the adverse emotions that we ourselves originate do not belong to us. We are not our emotions; we are not our minds. We are centers for the expression of the Primal One. All attributes are really a part of our environment, the Kingdom, which, as co-creators with God, we are destined ultimately to rule.

The next card turned up in Pile 3, relating to the future, is the Nine of Cups, well-dignified. This Key reiterates the oft-spoken need to consciously release subconsciousness from self-conscious error, so that it can become a clear channel for superconscious guidance. Our Querent's basic problem has been adverse expression of the elemental forces in his nature. His main job is to watch, to continuously watch his states of consciousness. When he finds resentment or anger rising toward expression, this watchfulness will be able to stop adverse emotions before they have a chance to fully express. Our Querent must continuously watch the subconscious patterns of error which have, in the past, been able to veil the expression of his true aspirations. He will soon find that he is able to stop them cold before they have a chance for full outward expression. He should remember, in all this practice, not to expect immediate and perfect liberation all at once. His continued watchfulness will soon show him that he is progressing slowly but steadily toward the control of personality expression that is the mark of true adeptship. Practice using the Tarot in this way during the following weeks, adding the minor trump of the Sword suit to your reading as you become familiar with them. ##

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Lesson Thirty-five

THE ACE OF SWORDS

The Ace of Swords is the Kether of Yetzirah. All cards of the Sword suit are symbols of Air, which, alchemically, is the mixture of the hot and dry nature of fire with the cool and moist nature of water, but with the heat and dryness predominant over the cold and moisture. Thus air is more fiery than watery, and in the Tarot there is a closer affinity between Swords and Wands than between Swords and Cups.

The Ace of Swords, as the Kether of Yetzirah, symbolizes invoked force by way of contrast to the natural force typified by the Ace of Wands. Since Kether on all planes is called the root of air, this Key most specifically symbolizes the 'Root of the Powers of Air'. Note that the Sword is pointed upward in the design and that the point is surrounded by a golden crown. This symbolizes the invocation of spiritual force. The palm leaf and olive branch, among other things, denote victory and peace. It is through correct utilization of the powers of air that we gain victory and peace over the circumstances and forms of the physical plane.

Note also the six yods above the hilt of the sword. All Tarot Swords, as symbols of air and of the Life Breath, are associated particularly with the letter Vav of Yod Heh Vav Heh, with the number six, with Tiphareth, the sixth Sephirah seat of the Lesser Countenance, and with the six subdivisions of Ruach which express the attributes and powers of the human spirit through personality instruments. All Swords also depict the Sephiratic powers as they express in the Yetziratic world of processes. It is in this world that the distinct patterns for all physical forms are held in the subtle substance of the plane just above or within the physical plane.

Yetzirah means formative or formative power. The Yetziratic world responds automatically to impulses from the Creative World above. Since air is associated Sephiratically with Kether, Tiphareth and Yesod, the essence of this force extends from the heights of absolute being to subconscious depths. Out of this air is evolved all energy, all force, all motion. It is the basis of gravitation and of magnetism. It is thought force in its secondary, formative stage. Indeed, it is all force, mental and physical. In Hebrew air is Ruach, which is the same as the Hindu Prana. Ruach is held to be the generalized manifestation of force.

Air is the mixture of the dynamic active property of fire with the receptive, limiting property of water. In air the dynamic fire force predominates but is held to a definite process or function by its union with the substance or limiting aspect of water. These action patterns or 'blueprints' of procedure are held in the Yetziratic substance and become the foundation for the orderly processes and manifestations of the physical universe. In earth wherein water predominates, this same union results in the physical forms of Assiah.

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On the Tree of Life the Sephiroth on the middle pillar are all assigned to air. Malkuth, of course, is assigned to all four elements. In his Alchemical writings Thomas Vaughn calls air a "certain miraculous hermaphrodite . . . nature's commonplace, the cement of two worlds . . . nature's index (wherein) you may find all that she ever did or intends to do . . . the rendezvous of two forces". All this refers to the astral processes of Yetzirah wherein vibratory patterns are projected into the universal substance. It is an intermediate stage of form between the desire-invoked images of Briah and the physical manifestations of Assiah. Thomas Vaughn goes on to call air a "medley of extremes". The plane of Yetzirah, whose metaphysical substance is the evanescent air, is that wherein unbalanced force prevails; that wherein balance is being forever attempted. This is a necessity in an unfinished universe. A predominance of activity tends to destroy form, whereas a predominance of substance tends to inertia and fixation of form. Perfect equilibrium negates form altogether. Manifestation requires a reciprocating, interchanging state of motion wherein inertia and activity alternately gain predominance.

Kether itself as the root of air is seen to be a potency which combines those of fire and water. It is a mediating or reconciling influence. In Kether air expresses as the reigning potency, that which transcends the pairs of opposites. In Tiphareth, another air Sephirah, it expresses as the equilibrating, reciprocal power which unites and at the same time alternately expresses the pairs of opposites. In Yesod this same mediating, reciprocating property of air is intimated by the assignment of Yesod, microcosmically, to the sex organs of the Grand Man. Note that all the air Sephiroth are on the middle pillar of balance and equilibrium. Yetzirah, the formative plane, is the expression of air as the mediating stage of manifestation between the mental images of Briah and the physical phenomena of Assiah. In an unfinished, evolving universe, perfect balance has not yet been achieved. Yetzirah is the plane of unbalanced force, yet it is also the level wherein we can dissolve the erroneous patterns of thinking and acting that limit us and then re-coagulate them into new patterns which will better express the highest aspirations of our soul.

Kether on any plane always denotes the ruling principle or the initiator. Thus the Ace of Swords symbolizes the beginning of definite process or method. It is the initial point from whence proceeds a line or course of action, the initiation of detailed procedure. Kether is the number 620, which is also the number of Zaphenath, זפנת , part of a name given to Joseph. In Psalm 31:19 these letters are used as a verb translated "Thou hast laid up", in reference to accumulated treasures of goodness. The verb expresses activity, accumulation, addition, multiplication. This correlates with the idea of the Ace of Swords as a focus for the accumulated energy of the Limitless Light. It is a point at which diffused energy is concentrated in order to set up the whirling motion which is the basis of all form. 620 is also the number of Shawrim, שערות , gates. The gates are the various points of entrance whereby the Limitless Light projects Itself into manifestation. Kether includes the potency of all these gates and thus its action in Yetzirah

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denotes the beginning of the formative process and the totality of its expression through the other aspects depicted by the rest of the suit of Swords. In the Ace of Swords is the seed potency of all the forces of Yetzirah.

In Greek, 620 is the number of an adjective used in Matthew 5:48 signifying full maturity or relative perfection. It includes the notion of mental maturity. Kether is the goal of occult development. On the Way of Return we retrace the 32 Paths of Wisdom backward from 32 to 1. Actually we retrace the 32 Paths through all the Four Worlds. To arrive at Kether in Yetzirah is a point of relative perfection, for it is the highest point of understanding and attainment on this plane.

Astrologically, the Ace of Swords corresponds to the entire third quarter of the zodiac, composed of Libra, Scorpio and Sagittarius. It is a time of balance and equilibrium, seasonally speaking. Autumn balances the productiveness of summer with the relative inertia and rest of winter. It is closely connected with the meanings of the letter Vav as the link between action and rest, or as the link between all the pairs of opposites. Libra, Key 11, an air sign, initiates the third quarter of the zodiac, and its meaning (scales) denotes this same balance and equilibrium. The title of Key 11, Justice, also suggests balance through the activities of cause and effect. The woman in Key 11 holds the scales of justice in one hand and an uplifted sword in the other. The sword symbolizes both discrimination and elimination. Psychologically it is the elimination from consciousness of anything we do not wish to see manifested. We break down with the sword of discrimination, at the level of awareness corresponding to Yetzirah, the habit patterns which have been holding us in bondage to erroneous beliefs, actions or responses. It is in Yetzirah that man applies his royal power of dominion.

The sword also stands for conquest of the Formative world wherein the subtle forces of the Life Breath are at work. This conquest, the fruit of right discrimination, is begun by gaining the ability to blend forces which, at lower levels of perception, appeared to be opposed. First, we must use discrimination to see which patterns are holding us in bondage. Then we use Mercury, Key 1, or self-conscious awareness, to watch our responses and emotions, consciously eliminating, before they have a chance to fully express, those reactions which we know are deterrents to the expression of our highest aspirations. We must realize that we do not eliminate unwanted patterns by focusing our attention on them. That is how they became so firmly established in the first place. That is how they gathered strength. We recognize them with our discriminatory factor, but we keep our consciousness on the forms of being and doing that we want to engage in. Thus do we divert energy from unwanted patterns to those more in harmony with our desire to be a transparent vehicle for the expression of the One Life. We break down the old forms by not giving them our attention. We give our attention to the ones we do want manifested. We overcome unwanted patterns by bringing their opposites into play.

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Let us give an example. Suppose we find ourselves, because of unenlightened childhood conditioning, expressing a deep, unthinking prejudice against a certain nationality. Every time we hear about their activities we feel hostility and irritation rising in our emotions. When we meet anyone of this nationality we find ourselves emotionally unable to respond constructively. We want to eliminate this negative reaction because we know any prejudice hampers spiritual progress. So, first we bring it to conscious attention and correctly identify it as an irrational, unthinking response. This is utilizing the sword of discrimination. We have made conscious the irrationality of the prejudice and concluded that it has no sound basis in our thinking of today. We now begin consciously building a new constructive response based on knowledge and research. We find that there are just as many redeeming features about this nationality as any other — indeed, maybe more — that is why they have been the objects of discrimination in the first place. We have thus replaced the unthinking emotional response by putting in its place constructive, enlightened knowledge. By putting our attention on gathering positive knowledge and understanding, we have wielded the sword of discrimination and taken the first steps toward complete elimination of this negative pattern. The work is not finished, however, when we recognize the negative response and put our attention on its opposite. For some time we will have to watch our emotions relative to this problem, and when the undesirable response begins to take form — and it will for a while — we will be able to catch it, transmute it, and express outwardly the new positive enlightened emotions that we have built up through knowledge and desire.

The force that we dissolve and then re-coagulate in this operation is Alchemical Air. It is the same substance that holds the vibratory formulas for the building of the natural man. It holds the patterns that keep our hearts beating and our livers functioning. It holds the patterns for the elimination of wastes from our bodies and the assimilation of nourishment from foods. By conscious participation we can improve on this natural process. We can begin building for ourselves the body of the 'more than man'. The body of the Perfected Adept who has completed the Operation of the Sun.

Part of the secret is correct understanding and use of the element of air. Breath control and mind control go together. To partake of direct guidance from higher levels of consciousness, one must become attuned to the cosmic rhythms and vibrate, so to say, with them. Rhythmic, deep breathing aids in concentration and helps establish this correlation of vibrations. The solar current of the Life-power is our self-conscious energy. The lunar current is utilized in subconscious activities. When our subconscious drives work in perfect harmony with our self-conscious desires, there is no conflict. They become perfectly merged with the One. The delusion of separateness is at an end. We then know that all personal acts are really performed by the One Identity. This process is begun by proper utilization of the element of air in breathing. We re-iterate, this is not trick breathing. It is deep, rhythmic breathing, such as you employ in the techniques and intonations connected with our courses. It helps raise your vibra-

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tory rate to where you can receive direct instruction from higher levels of consciousness.

MEDITATION

For this week, combine the Ace of Swords with Keys 11, 13 and 14 and their rulers, Keys 3, 16 and 10. Begin your practice with deep, rhythmic breathing. Start by counting four for inbreath, four for holding the breath, and four for outbreath. As you breathe in, mentally inhale optimistic emotions, verve for living and illumination material from higher levels of awareness. As you hold your breath, image your cellular consciousness as being permeated with these spiritual forces. As you exhale, breathe out any irritations, angers, worries or negative emotions that have been holding you in bondage. During the remainder of this course, begin all your practices in this manner and endeavor to increase the length of inbreath, holding, and outbreath as time goes by. The Ace of Swords is a key to power and control. This week trace the links of relationship between the power symbolized by the Ace of Swords and the other Keys in the Tableau.

KEY DIVINATORY MEANINGS

The time period is from the beginning of Libra to the end of Sagittarius, Sept. 23 to Dec. 21., representing the conjoined power of Venus, Mars and Jupiter. In divination, when the sword is turned downward it is ill-dignified and has a negative significance. In ceremonial magic the sword in this position is used for the invocation of evil forces, while with the point upward it denotes invocation of spiritual forces. Keep this in mind in divination, as an ill-dignified Ace of Swords shows need to control and overcome negative emotions and thoughts.

KEY WORD

Activity (particularly mental force in operation). ##

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SUIT OF SWORDS COLORING INSTRUCTIONS

ACE OF SWORDS

DEEP YELLOW - Blade of sword.
GOLD - Hilt of sword.
" - Crown (color jewels red, blue, amber, green, etc.)
YELLOW-ORANGE - Yods.
FLESH COLOR - Hand.
LIGHT GREY & WHITE - Clouds.
GREY-GREEN - Olive branch.
DARK GREEN - Palm branch.
UNCOLORED - Do not paint the background.

SWORD KEYS NO. 2 THROUGH 10

DEEP YELLOW - Blade of sword.
GOLD - Hilt of sword.
UNCOLORED - Do not paint the background.

KING OF SWORDS

DEEP YELLOW - Cloak or cape.
" - Blade of sword.
LIGHT YELLOW - Inner robe.
" - Butterfly design on panel behind King.
OCHRE (BROWNISH) YELLOW - Background of panel and shoes.
GOLD - Hilt of sword.
" - Crown (colored jewels).
LIGHT BROWN - Hair.
" - Book.
" - Fur edging of cape.
GREY & WHITE - Clouds.
LIGHT BLUE - Sky.
FLESH COLOR - Face and hands.
BROWNISH GREEN - Ground.

QUEEN OF SWORDS

DEEP YELLOW - Cloak, leaving cloud pattern white.
" - Blade of sword.
LIGHT YELLOW - Inner robe.
OCHRE YELLOW - Throne.
GOLD - Butterfly clasp of cloak.
" - Hilt of sword.
" - Crown (colored jewels).
GREY & WHITE - Clouds.
LIGHT BLUE - Sky.
BROWNISH GREEN - Ground.

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SWORDS COLORING INSTRUCTIONS (Cont.)

KNIGHT OF SWORDS

DEEP YELLOW - Blade of sword.
DEEP OCHRE YELLOW - Knight's armor.
GOLD - Bridle and trappings.
" - Winged plume on helmet.
" - Hilt of sword.
PALOMINO (COFFEE WITH CREAM) - Horse.
BROWNISH GREEN - Ground.
GREY-BLUE - Sky (grey clouds).

PAGE OF SWORDS

DEEP YELLOW - Blade of sword.
DEEP OCHRE YELLOW - Hat.
" - Overblouse (not sleeves).
LIGHT YELLOW - Hose (or tights).
" - Sleeves.
GOLD - Hilt of sword.
LIGHT BROWN - Wallet and belt at waist.
" - Shoes.
BROWN EARTH COLOR - Cut side of hill.
LIGHT GREEN - Hills, ground and trees.
LIGHT BLUE - Sky.
LIGHT GREY AND WHITE - Clouds.
FLESH COLOR - Hands and face.

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Lesson Thirty-six

THE TWO OF SWORDS

The Two of Swords is the Chokmah of Yetzirah. Chokmah is considered primary with regard to all emanations below it and is the first expression of the wound-up power of Kether. It is the reflection of the One to Itself. Therefore, the Two of Swords denotes the mirroring of the initiating processes of the Ace of Swords. It is the Wisdom of the Life-power's perceptions of Its power to initiate processes. Aleph, the path between Kether and Chokmah, symbolizes the primary Life Breath, or air, of which all forms of energy and force in Yetzirah are specializations. The Life Breath is really the substance, as well as the working power, of the entire universe. Through Aleph flows the first outpouring of the spiritual influence which initiates all action whatever. Action, in the world of name and form, brings with it experience and is an expression of the eternal balancing which is the basis of the universal evolutionary process.

Chokmah is the number 73. This is also the number of Kachmah, כחמה, a term associated with the special activity of the world of formation, Yetzirah. Literally, Kachmah means power or substance, (KCh) כח, of Mah (MH) מה. That is to say, power or substance of what? The Hebrew word Mah is an interrogative particle. It implies that Kachmah is a power whose essential nature is open to question, or unknown. Yet not altogether unknown, because Mah is furthermore the secret name of the world of formation. Mah (MH) adds to 45, which is also the number of Adam (ADM) man. Qabalists understand that this unknown power which is rooted in the Wisdom of Chokmah is also MAN. However unknown may be the essential nature of the power at work in formation, it is a power distinctly Human. The attribution of Vav to the Ego of humanity in Tiphareth and to the Yetziratic world is another indication of this. Thus the object of quest in occult science is the true nature of MAN. It is because we do not know the meaning of MAN that we find ourselves in difficulties. Of Jesus it was written, "He knew what was in man." In that knowledge lay the secret of His power.

The letter Vav in Yod Heh Vav Heh corresponds to the aspect of the One which specializes the particular from the general; that is, it individualizes. And we have seen that the world of Yetzirah is particularly related to man the microcosm or Lesser Countenance. The One Ego, the Ego consciousness of all humanity, is the living Word or Logos. The aspect of air called Ruach, the Life Breath correlates with the One Ego. Ruach stands for the human spirit which links Neshamah, the soul of God in Binah, to Nefesh, the animal soul in Yesod. Man corresponds to the forces and powers of Yetzirah because he is formative. He is the link (Vav) between the highest spiritual powers of God and the working power in Yesod. Thus man is a synthesis of universal qualities. His purpose in the scheme of things is to bring the forces of the higher worlds into manifested Assiah through his inherent formative power. Man is the only being who can consciously mediate between the worlds above and the manifest world below. This is why the powers of man are particularly related to Yetzirah.

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Chokmah is the sphere of the fixed stars, or the sphere of the zodiac, expressed in the patterns of motion manifest in the perfect order of the heavens. This same order finds expression in the smallest details of human life. Because the plane of Yetzirah is particularly related to the powers of the Lesser Countenance, the Two of Swords corresponds especially to the order of the universe as it expresses through man, the microcosm. It is knowledge of this order that helps us to gain control of the forces and processes of Yetzirah. All events in the universe, including those in our lives, are related. There are links of connection everywhere and no event occurs by itself. By watching for these relationships we will soon be able to perceive, in the transformations of energy which make up our daily life, the heavenly order of the sphere of the Highway of the Stars. Because the universe is mental, this radiant energy from the stars is actually the energy of spiritual consciousness. It is vital energy. In Qabalah the vital energy of the universe is chaiah, חַיָּה, the life force assigned to Chokmah. Thus the Two of Swords symbolizes the vital life-giving chaiah as it expresses through the processes and patterns of Yetzirah.

The energy which keeps the stars in their courses is the same energy which animates humanity. The force you use in every act, word or thought is this dynamic active life force of Chokmah expressing through a human personality. This life force also animates animals and plants and is even active in the mineral kingdom. Science has recently demonstrated that we do not have to explain how life came to this planet. The characteristic phenomena whereby living and non-living matter are distinguished are not evidences of the action of a special force peculiar to animate matter. Characteristics we call 'living' are expressed when certain kinds of structure are present. When the tiny points of dynamic energy, the vital energy of Chokmah, are arranged or lined up in certain patterns, the phenomena we call vital are expressed by the force. Thus the radiant energy of the stars, attributed to Chokmah, when it expresses through certain of the formative processes of Yetzirah becomes the life force that animates plant, animal and man. The Two of Swords expresses the One Energy as the vital dynamic force of life which is no less living when it shines through a sun than when it shines through a human being. All is living consciousness. The light that streams from stars is the dynamic, projective, life-giving Chokmah energy.

The Divine Name IH, Yah, יָה, attributed to the second Sephirah, is a verbal symbol of the dual potencies of Chokmah on all planes. Yod is male and Heh stands for the feminine aspect of Chokmah as the working power which brings all things into expression. The two swords in balanced position, one pointed upward, one pointed downward, among other things denote this dual potency of receptivity to the forces above and projectivity to the actions and manifestations below. Chokmah is the perfect self-knowledge of the Limitless Life. This Wisdom formulated all the laws of personal existence. This Wisdom administers every law of the cosmos. This same Wisdom expresses through your personality. We are the infinite expressions of the One Ego of all humanity, the Son who is one with the Father. Humanity, however, does not as yet express the perfection of its source. In an unfinished

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universe the process of individualization brings inevitable error. Man's delusion of separateness has created patterns of greed, hate, fear, sorrow and pain in the Yetziratic substance, which have become part of the race and genetic world karma.

In Yetzirah, a portion of the Life Breath or Ruach has become bound up or locked in erroneous patterns of action and thought. These express through the automatic consciousness of Yesod, which has no discriminatory faculty. We are all affected by these race errors, genetic errors, national errors. We all share in these patterns in the automatic consciousness. Yet, this level of consciousness is also our powerhouse. Essentially it is all part of the One Life Breath, and the basis of all our work and practice is to liberate our consciousness from bondage to the outworn patterns in the world soul. To partake of the wisdom of Chokmah is to learn to utilize this concentration of the life force in the automatic consciousness through constructive alchemical practices. Thus the Two of Swords also stands for balanced utilization of spiritual forces from above and working power from below. All these karmic errors, race, genetic and those that we as individuals have formed in this and past lifetimes are the basis for the painful circumstances and unwise actions that bind us. Yet the repercussion, the consequences of distorted wisdom, is what ripens us. The attribution of the Two of Swords to the first decanate of Libra — corresponding to work or action — alludes to this.

Through the consequences of our erroneous beliefs and unwise actions we are awakened to the drive for liberation. Libra corresponds to the Faithful Intelligence of the 22nd Path of which we read, "The 22nd Path is called the Faithful Intelligence because by it the powers of the Life Breath are caused to multiply and all dwellers on earth are merely under its shadow." To be under the shadow of the Faithful Intelligence is to be bound by Karma, to be enslaved by the series of causes and effects. But we who are aspirants are no longer to be called "dwellers on earth". To escape from being enslaved by cause and effect is the purpose of occult practice. We must develop faith in the perfect law.

Today it is general knowledge that the various activities of nature are expressions of law. Personality is also an expression of law. Yet there is something higher in man than personality. There is something above the series of causes and effects. This is the I AM. The purpose of all our work is to teach us how to become consciously aware of our identity with this One Law Maker. The special kind of thinking which alchemists call sublimation — the stage of the Great Work correlated with Libra — is actually physical labor. To build up faith necessary to sublimation we must build up a perception of the working of cause and effect in our inner life. When we establish this faith we will realize that for us the reign of law is not a chain binding us to the working out on an 'eye for an eye' principle all our past mistakes. This aspect of law is the one which is operative in the lives of the greater number of human beings, but the 'eye for an eye' principle is not the highest expression of the law. A trained occultist learns to bring to bear a higher aspect of the law, and thus he pays his karmic debts in a more valuable kind of cosmic currency.

Our work gives us access to knowledge whereby we learn to strike the balance without pain. The element involved in this work is the element of air. Breath control is essential to the Work of sublimation. Key 11, Libra, also gives us a strong hint that sublimation includes elimination. The elimination is the cutting away, from our picture of the future, every detail we do not wish to see realized. This requires discrimination and imagination. It also requires definition and the concentration on mental images — the action of Venus in Libra — of desired forms of manifestation. Thus in the mental work of sublimation we select a desired form of personal activity as our goal and then cut out everything which does not contribute in some way to that objective. Active imagery and clear verbal statement of the conditions we want to bring into manifestation will eventually divert the energy formerly expressed in negative imagery and action into more desirable positive channels. We eliminate whatever wastes power. We avoid whatever diverts us from the path leading to our goal. This is the beginning work of sublimation which eventually leads to the actual conversion of solids in our bloodstream into a vapor through the functioning of the brain cells involved in the work. Then the vapor condenses itself again as a solid — as the solid conditions of external circumstance. Here in a phrase is what really occurs. It is by no means 'common sense'. It is nevertheless actual truth.

One of the functions of the human brain is to make matrices for external conditions. The matrices are mental images. The energy expressed in creative imagination is real energy, derived from subtle but relatively solid substances in the bloodstream. That energy is projected when we think creatively, and ultimately it condenses and is precipitated or solidified into actual physical forms which correspond to the mental images. Adepts can precipitate their mental images with great speed and the results appear to be miracles. Beginners do not get results so quickly, but as they gain skill the work can be done more rapidly. Man is the instrument of, or the modifications of, the cosmos in which he finds himself. Human personality is the indispensable agency whereby the Life-power completes the evolutionary process.

The order of angels attributed to Chokmah, and thus particularly to the Two of Swords, are the Ophanim, אופנים, 187, wheels. The Ophanim are the circuits of the celestial forces and they are also the encirclings of the vital forces in the human body. Control of this vital energy from Chokmah within is what enables us to build the perfected, transparent vehicle of Adeptship.

MEDITATION

For your practice this week begin with the breathing exercise as outlined in lesson 35. Image yourself as breathing in the wisdom of the Most High and attuning yourself to the cosmic rhythms. Intone the Divine Name Yod Heh Vav Heh and proceed with the color and sound technique, combining Key 11 and Key 3 with the Two of Swords. During this period always image yourself as having the characteristics and responses that are in line with your aspirations. Remember, elimina-

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nation is not a negative process. It is the transference of attention to the positive attributes that we wish to express.

KEY DIVINATORY MEANINGS

The time period is the first decanate of Libra from September 23 to October 2, under the rulership of Venus. Well-Dignified: contradictory characteristics in the same nature; strength through suffering; pleasure after pain; delay in the realization of objectives. This card sometimes indicates a period of uncertainty, during which the Querent, though he has a sense of adequate power, does not know just what to do with it. It also indicates justice, unselfishness and the restoration of peace. Ill-Dignified: falsehood; sorrow; injury from another who really means well to the Querent, or injury by the Querent to another whom he wishes to help; always a symbol of tension, of want of tact, and suggests force held in abeyance, awaiting some announcement or revelation that will make decision possible.

KEY WORD

Indecision.

##

THE ORACLE OF TAROT

Lesson Thirty-seven

THE THREE OF SWORDS

The Three of Swords is the Binah of Yetzirah. Binah, בִּנְיָן, Understanding, is the number 67, which is also the number of Khanat, כְּחַנָּה, to ripen, to preserve. The third Sephirah has to do with the preservation of a body of wisdom inherited from the past. It is that which holds the Wisdom of Chokmah. Sixty-seven is also the number of the letter name Zain, זַיִן, sword. The sword symbolizes discrimination gained through trial and error, and understanding is the ripened fruit of discrimination. Thus there is a distinct relationship between that which is symbolized by the third Sephirah and the Suit of Swords emblematic of the Yetziratic world.

The Third Path on the Tree of Life is called the Sanctifying Intelligence, Saykel Ha Qodesh, סֵכֶל הַקֹּדֶשׁ. The Hebrew adjective is from a root which means "to make pure, to set apart, to consecrate". This purifying, consecrating aspect of Binah, seat of Neshamah the Divine Soul, expresses in Yetzirah as the understanding which is gained through experience, and as the purification and consecration of human personality through sorrow, suffering and pain. In Yetzirah are held all the psychical patterns and processes, while Binah is the sphere of the activity of the restricting, limiting Saturn. It is through the activity of this limiting force that the human aspects of the One Life are involved in the restrictions of form which inhibit freedom and lead to the delusion of separateness. Yet this very inhibiting force, which seemingly restricts us, is the basis of our individualization as conscious aspects of the One Life. The very bondage and sorrow that human consciousness can suffer finally awakens man to the need for seeking a way out, to the need for seeking the true meaning of life. This awakening, in turn, opens us to conscious attunement with the higher vibratory forces that perfect and sanctify us as human centers of expression.

It is through the trials, errors and tests bestowed upon us by the force of Binah in Yetzirah, that we gain true understanding. Thus the Three of Swords corresponds to the aspect of understanding which experience, concentration and limitation bring. In Tarot Divination the Three of Swords is the Key which symbolizes this gaining of understanding through sorrow. Notice in the design that two of the swords are turned downward toward involvement in form. Yet this Sanctifying Intelligence is what makes saints or perfected human beings. Furthermore, the grade of Master of the Temple is associated with Binah. The Sanctifying Intelligence implies something which operates to bring about the best expression of the Life-power's potencies in forms fully adequate for such expression. The superior personal development of perfected human beings, who are able to experience unusual mental and spiritual powers, are the direct result of the purifying process of involvement and restriction in form.

The separative, subdividing force of the Sephirah Binah is the root of our deluded belief that we are autonomous, self-directed beings.

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Qabalah furthermore attributes the mental power which distinguishes objects, one from another, to Binah. It is the finitizing force which establishes boundaries and limits. Binah is motion away from the one toward the many and is, therefore, the cause of the manifold appearances of name and form. This power, when it manifests negatively in Yetzirah, is the basis for the patterns of illusion, delusion and error which we, with our amazing formative power, shape in the Yetziratic substance, giving pattern to mistaken beliefs and delusive action. These patterns of error are what bind us. Thus Saturn, the planet of restriction, is strong in the Three of Swords.

At a certain stage of our development, error and falsehood are inevitable consequences of the basic law of manifestation. There can be no growth, no progress, unless there be a graded unfoldment from less to more. Hence, it is a logical necessity of the creative process that at certain formative stages, prior to complete realization of the intention behind a given cycle of expression, human personality should express incomplete modes of consciousness. At the present stage of evolution most of mankind is still under the influence of the manifold errors which human consciousness has patterned in the collective subconsciousness. Remember, we all share this level of consciousness, this aspect of Yetzirah. Yet, the creative process moves from less adequate to more adequate forms of expression. This process goes on in us. Eventually every individualized center of expression arrives at the point where not only are illusions seen for what they really are, but are also understood to be useful, as well as inevitable. Pain and sorrow are what ripen us to this point. Saturn, the Restrictor, the Limiter, is also the Great Teacher. Then sorrows and unhappiness, which are the forms taken by deluded belief in the reality of the various appearances of separateness, begin to disappear from consciousness. When this happens we are no longer so hypnotized by the erroneous Yetziratic patterns and thus we no longer project these delusions into the conditions and circumstances of our lives. When we rid ourselves of delusion we gain the understanding necessary to transcend the various appearances of restriction, sorrow and evil.

The essential power of the Divine Soul, Neshamah, נשמה, is intuition. It is the same number as Ha Shamaim, שמים, the heavens. Intuition is the operation, at the personal level, of the Causal Intelligence which established the cosmic order. Neshamah has for its basic meaning 'breathing' and is so used in Gen. 7:22 and in 1 Kings 17:17. It is that aspect of the Life Breath, of the element of air which manifests itself as intuition. In Yetzirah this intuition or Causal Intelligence expresses itself as the understanding we have spoken of which is gained through experience and pain. We must not forget that it is through feeling the pain of our misinterpretations of the true nature of the One Life that we are finally lead to liberation.

The attribution of the Three of Swords to the second decanate of Libra, ruled by Saturn and Uranus, is another indication of this expression of the Divine Soul at the level of personality formation symbolized by Yetzirah. The letter on Tarot Key 11, Libra, is Lamed

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and means ox-goad. It refers to the function of personal consciousness through which the One Life-power directs Itself. This directing power appears to originate at the personal level, but the wise know better. They know the truth, but they act just as if they were directing the Life-power. The difference is that they Know better.

Libra governs the kidneys, which maintain the chemical equilibrium of the blood. The function of the kidneys is both eliminative and balancing. The planet exalted in Libra is Saturn, whose sphere of activity is Binah, and the second decanate of Libra is sub-ruled by Saturn and Uranus. Thus the Three of Swords, as we have seen from its meanings, is strongly Saturnine in influence. This Saturn power of limitation, which makes possible the manifestation of specific forms, is actively at work in what orientals call Karma. It expresses itself in our lives as undeviating justice. Its highest manifestation is the very power which enables us to control Karma. Karma, remember, is the action of immutable law; it is the bringer of the consequences of all past action. You must reap what you sow, but the basis of all our work has to do with learning to select the seeds more carefully which will determine tomorrow's harvest. Karma is not identical with sorrow and disaster, though many people believe it to be. Our own expectations of sorrow and pain keep us re-planting such seeds and reaping more sorrow. This is the negative use of Venus, Key 3, creative imagination, associated with the Three of Swords through Libra. We make pain-bringing patterns in Yetzirah with negative use of creative imagination and fill them with the power of our consciousness by giving them attention. Change the patterns to expectations of joy and enlightenment, and the Yetziratic processes, which we shape with our thoughts, will inevitably precipitate these qualities into manifest life. This takes concentration which is basically limitation, the power of Saturn. Concentration eliminates every distraction which takes force away from the main work at hand.

Saturn, as you know, has to do with the Kundalini Shakti force at the base of the spine. In its most exalted manifestation, in Libra, this force releases human consciousness from the limitations of three dimensional interpretations of the experiences man receives through his physical senses. When the power of limitation is used positively, it brings enlightenment and the exaltation of form. To use the power of limitation positively is to use it to control the element of air as it courses through our vehicles.

Three bodily centers correspond to the forces of the planets active in the Three of Swords. The Pineal gland correlates with the vibrations of Uranus, Key 0, higher octave of Mercury and co-ruler of the second decanate of Libra. The throat center is associated with Venus, Key 3, ruler of Libra. The Saturn center at the base of the spine correlates with Saturn, Key 21. The crucial work of transmutation, which involves control of the element of air, occurs in the Venus center where dissolution of this element is effected through breath control and creative imagery. This dissolution of air is the metaphysical perception of the true nature of any object whatever. Saturn and Uranus are co-rulers of Aquarius, related to meditation, which is never perfected without breath control.

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In Key 21, the figure, though outwardly feminine, is said to be androgyne. Furthermore, in Key 0, Uranus, the figure is so drawn that the actual gender of the youth cannot be determined. What the Fool symbolizes is beyond distinctions of gender. These details hint that equilibration of the pairs of opposites is necessary to sublimation and the highest use of the limiting power of Saturn.

The Kundalini Shakti is the force which is sublimated and perfected in its operation by the mental and physical processes connected with Libra. In this process measure and proportion are important. Mentally, this weighing and pondering are defined as the ability "to consider or examine for the purpose of forming an opinion or coming to a conclusion". The purpose of this mental pondering or meditation is the attainment of a state of rest or equilibration of the 'pairs of opposites'. By use of this mental weighing and pondering and also by conscious understanding and control of the part the kidneys play in maintaining the chemical balance in the blood, the Kundalini force is lifted up or exalted. This work affects the functions of the Venus center in the throat and the secretion of the glands under the rulership of Venus.

The alchemical process is one which has to do principally with control of the various aspects of the element of air. The methods of control are both mental and physical. They are directed mentally and applied to the modifications of the physical body of the alchemist. Remember, the consequences of past action may be considerably modified by subsequent action. Action and re-action are equal, but man is in a position to add a new element and thus mitigate the consequences of past acts, thereby also mitigating the sorrow and pain of past mistakes. What we reap from past action, if we watch and recognize the consequences, can be the basis for the understanding associated with the Sephirah Binah. We watch and see the working of this law in our lives in the past and thus are we filled with faith that this same law, when positively applied, can bring the constructive results and illumination that we seek.

The choir of angels associated with Binah are the Aralim, אַרְאִלִּים, 282. The meaning is 'thrones'. The angelic forces or formative forces are those particularly related to the Yetziratic world, as the archangels are connected with the Briatic world and the Divine Names with the Atziluthic world. Qabalistically the thrones are 12 because 282 reduces to 12. These are the thrones of the "Breath of Lives", Ruach Chaim, רוּחַ חַיִּים. Twelve always refers to the 12 zodiacal types and thus the Aralim correspond to the action of the finitizing, limiting power of Binah as it expresses through Ruach or the human spirit. It is that which individualizes, that which effects the differences which distinguish one human expression of the Life-force from another.

MEDITATION

Begin your practice with deep breathing, imaging yourself as breathing in the intuitional guidance of Neshamah, the Divine Soul,

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and breathing out the negative thoughts and patterns of actions which bring pain and sorrow. Next, intone the Divine Name Elohim corresponding to Binah as outlined in an earlier lesson, feeling the vibratory love and guidance of the Divine Mother of us all. Use the Three of Swords together with Key 11, Key 3, Key 17, Key 21 and Key 0, with their color cards and proper notes. For this practice you can use either the Ee - Ah - Oh sound or the Ah - Oo - Mmm. It is a good practice to alternate the use of these mantric sounds as each has a slightly different effect. Remember, the feeling and imagery we use with all our intonations is what gives them the power to effect transmutation. This group of Keys, the Three of Swords Tableau, are all related to the limitation and experience which lead to understanding and proper utilization of the forces they depict. Endeavor to follow the links of relationship between these Keys and your own states of consciousness and experiences in the past and at present. This particular practice can be the beginning of a tremendous new enlightenment for you as to the workings and patterns of human consciousness.

KEY DIVINATORY MEANINGS

The time period is the second decanate of Libra, under the combined rulership of Saturn and Uranus, October 3 to October 12. Because Libra is involved, remember that the qualities of the Seventh house are prominent. Well-Dignified: this is nevertheless a Key depicting sorrow, disappointment and tears, but it can be the beginning of deep understanding as to the basis and cause of our problems; disruption of friendship; interruption of cherished projects; quarrels; occasionally the position in the layout may indicate platonic friendships; in money matters this card is almost always a symbol of loss, but indicates that whatever money matters are under consideration have been fair and honest, so that no blame attaches to anyone for the loss. Ill-Dignified: slander; selfishness and dissipation; deceit with respect to promises; loss in legal affairs.

KEY WORD

Sorrow.

##

THE ORACLE OF TAROT

Lesson Thirty-eight

THE FOUR OF SWORDS

The Four of Swords is the Chesed of Yetzirah. The number four is said to be the source of all numeral combinations and the origin of all forms. That is why the square, the form into which the swords in this Key are placed, is a symbol of the manifest. Eliphas Levi wrote of four ". . . This number produces the cross and square in geometry. All that exists, whether good or evil, light or darkness, exists and is revealed by the tetrad, (it is) the unity of construction, solidity and measure." Four is a number definitely related to the construction of form. This is brought out further by the Path connected with Chesed. It is called the Measuring or Receptacular Intelligence. In connection with Libra we have seen how measurement and balance are active in the power of formation. Thus the Four of Swords has to do with Chesed in its aspect of measurement and proportion, which are the basis for all adjustment, order and adaptation.

The whole course of evolution is made possible through the principle of memory, another attribution of Chesed. Memory is the basis of the 'from less to more' of evolution. It is furthermore the basis for the cause and effect active in the workings of Karma associated with Key 11 and Libra. Patterns of action and knowledge of all past history are held in the Yetziratic substance. Every point of manifested Being is a focus of perfect memory. Human memory is one phase of the cosmic record and its manifestation is inseparable from form; and thus inseparable from the formative power of Yetzirah and the human spirit of Ruach. It is present in every cell, molecule and atom of the body and is the basis of subconscious bodily function. In Key 10, assigned to Jupiter, whose sphere of influence is Chesed, the blue sphinx at the top of the wheel is a symbol of memory. The state of perfect unmoved poise, which is suggested by the sphinx, is manifested in human consciousness as true self-recollection. He who fully remembers what he really is remains unmoved in all the flux and reflux of the world of appearances.

The Qabalistic doctrine holds that the Life-power's perfect recollection of Itself and of Its potentialities, as well as of the entire sequence of events in the creative process, is the basis for the continuity of the cosmic order. What we call 'laws of Nature' are really the force patterns of procedure held in Yetzirah and rooted in cosmic recollection. The dependability of these laws has its basis in this same cosmic memory. Alchemical practice helps us tap this cosmic memory and unfold the riches and fulfillment of eternal supply.

As the third decanate of Libra, the Four of Swords is sub-ruled by Mercury, Key 1, symbol of the self-conscious objective mind. Since all swords through the letter Vav are connected with Adam, Man, this Key denotes an aspect of human mental activity. The memory, beneficence and expansiveness attributed to Chesed are expressed relative to their function through human mentation in the aspect of consciousness

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symbolized by the Four of Swords. Furthermore, the mercurial power active in this Key is the Mercury of Gemini attributed to discrimination. The constructive use of memory, beneficence, and the ability to partake of eternal supply are definitely related to the human discriminatory activity which is able to make keen distinctions between similar things. Mercury was the messenger of the gods and in this capacity served to transmit or express their powers.

In human personality self-consciousness is the transformer. The fundamental magical practice which leads toward transformation is concentration, one-pointed attention to some selected area of one's environment. Mercury is also associated, through Thoth, with healing. The Angel in Key 6 is Raphael, 'God the Healer'. True healing is the attainment of inner and outer wholeness.

Self-consciousness is the determinative faculty which is able to perceive differences. This power is at the root of self-consciousness, since it is only by the self-conscious mind that things are perceived as many apparently unrelated objects, rather than as a single unity. This manyness, as we have been told repeatedly, is only apparently unrelated. It makes things seem to be real in and by themselves. Yet these seeming realities are but reflections of the One Reality, mirrored in the formative substance of Yetzirah. These mirrored reflections, everything which changes and is impermanent, are in the absolute sense illusions and unreal. It is the power of suggestion, self-conscious attention to particular ideas, which acts upon the formative substance to bring these ideas into active expression. This power of being able to perceive differences, or to create illusions, is a fundamental necessity in the development of self-consciousness.

Man's self-consciousness is the instrument of the One Identity's self-perception. It manifests in man's mental life as self-conscious awareness. Remember, self-consciousness is not the Self. The True Self is identical with Superconsciousness. Self-consciousness is that phase of the Life-power's activity which manifests as awareness of the Self, but the Self which is the subject of this awareness is Itself superconscious. Subconsciousness is a term which is used to designate the totality of the Life-power's activity below the level of self-consciousness. Yetzirah is the formative plane and thus, relative to man, it correlates with the universal subconsciousness in which man is able to perceive and give form to his self-conscious ideas. There is a sense, however, in which self-consciousness and subconsciousness, considered as the two poles of human mentality or personality, are subconscious relative to superconsciousness or the True Self. Thus both self-consciousness and subconsciousness belong to Yetzirah or the formative world of created illusions when considered in relation to the True Self.

Gedulah, גְּדוּלָּה, the other name for the Fourth Sephirah, is from Gadāl, גָּדַל, meaning primarily to twist, connected with spiral motion. The secondary meaning of this verb is to grow, to increase in size or power. Thus is the Fourth Sephirah a reservoir of limitless

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power and substance. From this we can conclude that the Four of Swords symbolizes the reservoir of Yetziratic forces which are the basis of all manifested form.

Chesed is the sphere of activity for the expansive Jupiter, even though the idea of receptivity and the marking out of boundaries, suggested by the Arresting or Receptacular Intelligence, is reminiscent of Saturnine power. Saturn and Jupiter can be thought of as opposite expressions of the same force. Jupiter is the spiral moving outward, diffusing energy, while Saturn moves toward a center and winds up energy. The measuring quality of the Fourth Sephirah, reminiscent of Saturn, reminds us that the expansiveness of Jupiter must be controlled if it is to express its highest functions. Unwise prodigality is wastefulness; even unwise mercy and beneficence express negatively when not controlled. Mercy aligns itself with evil and becomes the accomplice of evil without discrimination. Furthermore, the expansiveness of Jupiter, without bounds, would negate or destroy form and detail. Within the levels of form and expression, there must always be balance and equilibrium — alternating preponderance of opposite qualities — otherwise the very freedom and good will of Jupiter and Chesed would function as lack of comprehension of detail and distinctions. This lack of discrimination would, in turn, lead to destruction of form and loss of faculty.

This need for control of expansiveness is brought out further by the Divine Name corresponding to Chesed, Al, לך, 31. By its letters it is connected with the element of air and the Suit of Swords. Aleph corresponds to air directly and is the superconscious aspect of the airy power. Lamed, the ox-goad, denotes direction and purpose. Perfectly free in Itself, the Life-power nevertheless guides Itself, during a cycle of manifestation, through self-appointed ways or channels of activity, corresponding to the formative power of Yetzirah.

The underlying principle in this self-direction is that of balance and equilibrium. Aleph denotes reproductive and cultural power. It is, furthermore, the letter corresponding to the highest aspect of Ruach, the Life Breath which is the original substance of all things. It is the consciousness which enters into every mode of knowing and the motive power whereby all work is accomplished. Thus Lamed, the ox-goad, expresses the force whereby the Life Breath, Ruach, is directed. Lamed has behind it always the idea of direction. It is associated with purpose and the discipline of power to specific ends. Thus we see that the Four of Swords corresponds to the power of Chesed in its regulated, directed expression through the formative level of Yetzirah. Directed and regulated in this way, it can express its highest function through human personality.

The Choir of Angels associated with Chesed, and thus particularly with its expression in Yetzirah, are the Chasmalim, חשמלים, 428. This is also the number of Aben Khan Ha Shakhud, 'A precious stone, the Gift'. "Wherever he turneth, he prospereth." "The gift, the stone of the secret wisdom." (Proverbs 17:8.) These quotes tie in with Chesed, Mercy, beneficence, as the source of eternal, unending

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supply. This supply is rooted in 'recovery' or remembering our true place in the scheme of things. It is the gift of the sacred wisdom, the gift of unending, eternal riches and the fulfillment of every need. The singular of Chasmalim is Khashmal, כַּשְׁמַל, 378. It is a term which is difficult to translate. In the prophesies of Ezekiel it is translated as "amber". This clue to its esoteric meaning is its value 378, which is the sum of the numbers from 1 to 27. It is the synthesis of the powers represented by the 27 characters of the Chaldean Flame Alphabet (22 letters and 5 finals). Observe, too, that the first two digits of 378 are 37, the number of Yekhidah, יְחִידָה, the One Self, while the last two digits, 78, are the value of Mezla, מְזִלָּה, the influence flowing down from Chokmah and symbolizing the total power manifested on the Tree of Life. Gesenius has shown the word Khashmal to be a derivative from the noun Nachash, נָחָשׁ, copper. The copper shield held by the Empress in Key 3 bears the symbol of the Holy Spirit, a white dove. What begins as temptation (Neshash, the serpent), when we learn how to manage it, may be transformed into the shield of protection. Khashmal probably designates a metallic alloy compound of copper and gold which was used by ancients for mirrors. The mirror is one symbol for Venus. It suggests the idea of reflection, which is basic in the function of creative imagination. 378 is also the number of A Sh B O H, Asheboeh, אֶשְׁבֹּחַ, "I shall be satisfied", Psalm 17:15. Hence 378 as the extension of 27 represents the complete manifestation of the One Reality, "I shall be satisfied".

MEDITATION

Begin with the breathing exercise as outlined earlier. This week combine the Four of Swords with Key 10, Key 11, Key 3, Key 6 and Key 1. Practice and meditation with this Tableau will help you to develop the discrimination, definition and equilibration needed to comprehend and utilize the law of eternal supply. In divination the Four of Swords corresponds to the positive results of the understanding gained by the forces symbolized by the Three of Swords. Thus it results, in any level of life, as the balancing of the pairs of opposites. Its chief meaning is rest from inharmony of any kind.

KEY DIVINATORY MEANINGS

The time period is the last decanate of Libra, October 13 to October 23, under the rulership of Mercury. Well-Dignified: rest from sorrow, yet after and through it; relief from anxiety; rest after illness; quietness; change for the better; success in legal affairs; association with others in Mercurial pursuits; strong mental attraction to a person of the opposite sex; activity in writing or short journeys. Ill-Dignified: inharmony with partners; unsettled conditions in legal affairs; disorder and loss through ill-considered writings or needless short journeys; vexations through petty strife and sarcastic speech.

KEY WORD

Rest.

##

THE ORACLE OF TAROT

Lesson Thirty-nine

THE FIVE OF SWORDS

The Five of Swords is the Geburah of Yetzirah. Geburah is the seat of the will-force or volitional nature in man. The swords in this design form the famed pentagram, symbol of man's dominion over all sub-human states of the Life-force. These are the same as the airy forces of the Yetziratic plane. In order to reap the benefits of what the pentagram symbolizes, however, we must learn how to profit by this dominion. Every human being uses the pentagram every day of his life. Every day of his life he exercises dominion over the forces that surround him. It is how he uses it that makes the difference. In the case of most human beings it is used ignorantly. This ignorance is based on the notion that human will-power is something originating in personality.

The pentagram, or five-pointed star, presents a perfect geometrical demonstration of extreme and mean proportion. The shorter segment is to the longer segment exactly as is the longer segment to the whole line. In occult philosophy nature is taken as the lesser part, man as the greater part, and God as the whole. To the uninstructed, nature appears to be greater in mass and extent, but the intuition of the wise assures us that the true measure is not reckoned in terms of mass, but rather in terms of consciousness. The universe is mental, and in the mental order the mind of man is superior to the mentality of nature. By man's superior mental equipment, he may understand nature and rule her forces. Yet, until he understands his position in the cosmic order, his attempts to control natural forces increase his perils. The forces of Yetzirah are what Eliphas Levi calls the "blind force souls must conquer". It binds us so long as we remain in ignorance of its nature and laws. When we master and direct its currents we become depositories of the power of God.

Man has made great progress in learning to control the elements, but he has put his powers to such unwise use that our civilization is in peril. Class consciousness, group consciousness and national consciousness are the enlarged images of egotistic belief in independent personal will. The sages say there is free will, but deny its personal origin. It is within us, as well as outside the limits of personality. It is the 'I' in us. Man's environment is a mirror to show him what he is. Remember, we cannot help feeling that we have free will. We have always to act 'as if' we had it. To exercise our dominion constructively we act as if our will were omnipotent, but continuously deny personal self will. Thus do we deny the little self and surrender to the Greater Self. Divine Justice, also attributed to Geburah, is the essence of free will. It is just as definitely at work in our lives when it terrifies us in the guise of the innumerable problems, failures and miseries we encounter in a seemingly unfriendly, resistant environment, as when we are experiencing its more benevolent expressions.

Our problems, even disasters, are what awaken us. They are

truly the starting point for wisdom. The real nature of any problem is a mistaken idea or response in connection with it. These mistaken responses are held as force patterns below the level of conscious awareness. They have become a pattern because at one time we gave them concentrated attention. Because they have patterns in the Yetziratic substance they are easily re-activated if we let them be. It is easier to go on reacting as before than to watch and become aware of a wrong response, a wrong action, a wrong idea. Geburah is the sphere of the activity of Mars and the force of Mars is active in Putrefaction, the stage of the Great Work attributed to the complete disorganization of all the complexes and patterns which enter into the make-up of our natural personality. Refusal to enter into this disorganization holds back many aspirants to the Higher Wisdom. Remember, you can not stay as you are and become an adept. Our problems keep bringing us terror and misery so long as we hold on to them. No problem is any real exception to the general perfection of the cosmic order. All of our problems are based on errors in our thinking, acting and responding. The ordinary human reaction to any problem is either to run away from it or else to blame somebody else, the stars, fate or Karma. The unusual attitude, and the one that leads to transmutation, is that of seeing the miseries, the disasters, the failures in our lives as an opportunity for unveiling some hitherto unrecognized aspect of truth.

The Five of Swords is astrologically correlated with the first decanate of Aquarius. Aquarius is peculiarly the zodiacal sign of Man and has new importance in the age we are now entering. The symbol for Aquarius is the same as the symbol for dissolution, two wavy lines, which is said by alchemists to be the secret of the Great Work. The stage of the Great Work associated with Aquarius is likewise Dissolution. Man has the power to dissolve, that is, to analyse any problem, carefully measuring and separating its component parts, one from another. This leads to where we no longer fear problems and frustrations so intensely, but begin seeing them as opportunities. The adversities we encounter may not look any less terrifying, but they cease to daunt us. Dissolution resolves our problems into their essence and unveils the principle behind them. It also enables us to then re-combine the forces involved into a more orderly arrangement. That is why Alchemists say Dissolution is the cause of Congelation. What we must remember is that this process is not instantaneous. Storm and stress precede the calm of serene meditation. Thus the Psalmist tells us that a heart utterly shattered and broken is not despised by God.

In Key 15, The Devil, we see the pentagram reversed in a picture whose parts are disorderly and chaotic. The whole design represents a disorderly combination of forces. The reversal of the pentagram tells us the cause of all man's confusion and miseries. Trouble comes whenever our ignorance reverses our true position of dominion over the elements. When we come to the point of realizing this dominion and act upon it we become a participant in the work of personality transmutation. This is the beginning of the Great Work.

Most people dread problems and difficulties. The terrors of the unknown have filled the race mind with a host of dreadful images

and patterns held in the Yetziratic substance. We contact these adverse images and react to their error filled patterns whenever we let our minds become filled with fear, terror, hate, insecurity or greed. We feed them and keep them active with our belief in their reality. Yet they have no substance other than the mind stuff; the pliable, formative substance of Yetzirah that is forever under our dominion, even before we have learned how to form it constructively. These negative images have no substance other than these forms fashioned by man's ignorant fears and misconceptions of reality. They are potent only so long as we fear them and feed them by letting ourselves fall into the traps of anger, resentment, expectation of misery, and the host of other negative human responses whose name is truly legion. We must learn to face these tendencies in ourselves boldly. To face them boldly means to examine them by using the same Saturnine power of concentration that built them in the first place. This willingness to face a problem will lead to the revelation of the means for its solution. Always in such solutions, if you follow them, you will be furthering your regeneration. Always you will be shown a way to transmute some part of your old personality into a more perfected likeness of the One Reality.

As the first decanate of Aquarius, the Five of Swords is subruled by Saturn and Uranus. Thus in one sense the Five of Swords depicts in its astrological correlations a human personality bound up in Saturnine restrictions and frustrations. The Saturnine power, misapplied, is the force that restricts and freezes erroneous ideas, thoughts and actions into habit patterns. Concentration — attention — creates force fields around these ideas into which the Yetziratic substance flows and becomes fixated. These patterns of error trap us in sorrowful experiences so long as we expect them, whether consciously or unconsciously. This same Saturnine concentration is also the means whereby we may liberate ourselves. We begin with concentration, and in meditation, associated with Aquarius, we create a state of intentional receptivity to the higher Briatic and Atziluthic planes, imaging spiritual force as flowing into our field of personality from superconscious levels.

The Five of Swords is also influenced by the iconoclastic Uranian vibration. Uranus, Key 0, is the planet that helps blast us out of the old, into the new. If we have not consciously begun releasing ourselves from old patterns, the influence of Uranus does it for us by sweeping away old things to such an extent that we have to start looking for the new. This can be painful and seem disastrous at the time. Yet the Uranian influence clears the way so that we can begin seeking a way out of misery. Thus the Five of Swords in material affairs is a Key associated with failure and disaster. In spiritual affairs the Five of Swords can mark the beginning of a new phase of growth and comprehension.

The influence of the Five of Swords is not an easy lesson for any of us, but it is an essential stage in our search for wisdom and enlightenment. We can mitigate its disturbing, disruptive effects if we go willingly into the stage of our growth correlating with dissolution, wherein the false ideas of personality are utterly dissolved. Always

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remember, it is this dissolution that leads to the resplendent beauty and enlightenment of union with the One Self.

The Choir of Angels associated with Geburah, and thus particularly with its influence in Yetzirah, are the Seraphim, שרפים, 630, translated both as 'fiery serpents' and 'fiery angels'. This reminds us that the Mars force is often symbolized by a serpent and refers to the reproductive energy which is utilized in the regeneration of personality. The number of Seraphim, 630, is also the number of Tzaphanathi, צפנתי, "I have laid up" (Psalm 119:11). The word is from a root, Tzaphan, צפן, to hide, conceal, to preserve, treasure up, keep in store. The fiery Mars force as it functions in Yetzirah is the basis for the patterns which serve as a storehouse for wisdom. It is also the basis of the patterns which express as the cosmic order of nature. These patterns conceal the true nature of the force they express.

Because of the forces involved in the Five of Swords, this card, in ordinary divinatory methods, is associated with suffering and defeat. Yet the pains and suffering bring understanding if we but comprehend their true basis.

MEDITATION

For your practice this week, combine the Five of Swords with Key 16, Mars; Key 17, Aquarius; Key 21, Saturn; and Key 0, Uranus. Use this Tableau in the manner outlined in earlier lessons to help you analyse seemingly insurmountable problems and also to help you comprehend the true nature of some pattern of action or response you wish to dissolve or overcome.

KEY DIVINATORY MEANINGS

The time period is the first decanate of Aquarius, from January 20 to 29, under the rulership of Saturn and Uranus. Well-Dignified: the decision is adverse to the Querent in any matter of a material nature. In spiritual affairs this card portends apparent troubles which work out ultimately to good result. Thus this Key is one of trouble and anxiety, but rightly comprehended can be the turning point for positive good. Ill-Dignified: the troubles are intensified and are probably due to the Querent's own lack of understanding of the true nature of the situation. If the question is one of speculation, the Querent is likely to be disappointed due to his own desire to get something for nothing, to over-reach somebody else, or to get rich quick.

KEY WORD

Defeat.

##

THE ORACLE OF TAROT

Lesson Forty

THE SIX OF SWORDS

The Six of Swords is the Tiphareth of Yetzirah. Tiphareth and Yetzirah are associated with the letter Vav, which establishes relationships between superior and inferior planes of being or between higher and lower things or conditions. Among the Sephiroth this idea is expressed by Tiphareth; and of the Four Worlds, Yetzirah is the link between the Briatic and Atziluthic planes above and the physical plane below. Tiphareth receives the descending influence of the five Sephiroth above it and communicates this collected influence to the four Sephiroth below. Thus the Six of Swords is most specifically a symbol of this principle of linkage or connection.

Tiphareth is the seat of the image making power in man. Its expression through the Yetziratic pattern world therefore corresponds to the influence of human imagination on the formation of the patterns and processes that are the direct cause of all physical manifestations.

Tiphareth is the Life-power's image of its own nature, named ADM, אדם, man. Yetzirah, as the plane associated with Vav in Yod Heh Vav Heh, is particularly related to the Lesser Countenance or to the powers of the human spirit. These powers include those of the Sephiroth from four through nine: that is, Memory, four; Volition, five; Imagination, six; Desire, seven; Intellect, eight; Automatic consciousness, nine. This is the complete Lesser Countenance, Zaur Anpin, זעיר אנוכי. All are aspects of Ruach, the human spirit attributed to Air. As divisions of the human spirit these aspects of the Ego also correspond to the five senses: Chesed and memory to hearing; Geburah and volition to sight; Netzach and desire to taste; Hod and intellect to smell; Yesod and the vital soul to touch. These compose the six phases of man's mental life. They are controlled by the Ego's function of generating mental images and coordinating mental activities. These are at the root of man's ability to have conscious dominion over the Yetziratic processes and patterns.

Remember, the personal Ego in Tiphareth is a direct reflection of the Universal Self in Kether. It is because of this that man has dominion over the forces of nature below. The airy substance of Yetzirah is formed into conscious patterns and processes of procedure by knowledge of just what constitutes the basis of form. Through this knowledge the imperishable records of the whole history of man and the universe may be recovered. Man learns how to read these records by learning the secrets of number and proportion inherent in the formative processes of Yetzirah. It is through recovery of these eternal principles at work in the creative process that we learn how to manipulate form and complete our own transmutation.

Tiphareth is the center of the circle corresponding to the formative world of Yetzirah (see diagram accompanying Lesson 7 in the Tree of Life course). Yetzirah is, as we have seen, the plane or world particularly related to man, generic humanity. This correlation establishes

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the relationship between thought power, inherent in man, and the formative power of Yetzirah. This formative power is mental power. The power which spins universes out of itself centers itself in MAN. It is actually present in us, and the fact that we may come to know it and employ it for perfecting the conditions surrounding us is the most important fact within the range of human knowledge.

Realization of the formative power of human imagery helps us to break our bondage to circumstances. He who knows the presence of this power at the center of his own being and perfects himself in the unobstructed transmission of this power from that inner center, out through thought and word and action into actual expression, knows the practical secret of the LOST WORD, or LOGOS, seated in Tiphareth.

The 13th Path of Gimel, universal subconsciousness, represents the fundamental creative potency of the Primal Will, uniting the center of our personal consciousness, the Ego seated in our hearts, to the Cosmic Self seated at the heart of the universe in Kether. Man, through the formative power of Yetzirah, specializes the Primal Will, Yekidah, as imagination. Our central EGO is the point where the power of the universal Life Breath manifests itself as the active principle at the core of our personalities. The Ego, or I AM, which we feel within ourselves, the central point of reference round which the sum total of our personal experience revolves, is actually the localized expression of the dynamic power of the universal Center of Being. The automatic consciousness operates through the Yetziratic plane of patterns to accomplish all body building and body transmuting functions. It is actually the limitless power of the Primal Will reflected in the sphere of personality.

It is through the potencies of the universal subconsciousness, correlating with the processes and patterns of Yetzirah, that a localized expression of the One Ego — a human personality — can be put in touch with everything else in the universe. We can thus be put in touch with the essential consciousness of everything, everywhere. All forms and appearances, whatever, are forms of the One Conscious Energy. The degree of consciousness expressed through a form depends on the structure of that form, but there is nothing anywhere which is not a center of expression for the conscious energy seated universally in Kether and personally in the heart of man. Through the powers of your subconsciousness, which is the level of the Yetziratic pattern world, you are now and always shall be connected with every form of conscious energy in the universe. You are connected with all heavenly bodies, including stars at astronomical distances, with all mineral forms, all plant forms, all animal forms, all beings, sub-human, human and superhuman. You are in touch with the WHOLE. The One Conscious Energy as it manifests through Yetzirah is the working power whereby all we do is accomplished and all that is done to us is accomplished also.

The imaginative power of Tiphareth is the specializing power. The subconscious portion of human personality is the Yetziratic power which works conscious images out into the patterns and processes which

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precede their manifest expression. The powers of human personality, the six subdivisions of Ruach, are centered in Tiphareth through the ability of personality to create mental images. Thus is Tiphareth seen to be the energizer and fulfiller of Malkuth, the physical plane.

As the second decanate of Aquarius, the Six of Swords is sub-ruled by Mercury. As has been hinted in earlier lessons there is a close relationship between Hod as the sphere of Mercury, colored orange, the color of the Sun, and Tiphareth, the sphere of the Sun, colored yellow, the color of Mercury. The Six of Swords emphasizes this identity and particularly symbolizes the discriminative, separative, intellectual aspect of the Ego in Tiphareth. Mercury is mythologically associated with the Egyptian Thoth, pictured with a jackal's head in allusion to that animal's keen sense of smell. The Hebrew for smell is *reycha*, רִיחַ, 218. This is also the number of *borey*, בֹּרֵא, perspicuity, clearness. It is utilized in Rabbinical Hebrew to indicate the definiteness which is the outcome of astute intellectual discrimination.

The link between the intellect in Hod and the Ego in Tiphareth is the Path of the letter Ayin symbolized by Key 15. It is through the personal ego's groping with specific problems, appearing in the guise of difficulties and evils, that mental acuteness and intellectual powers are developed. All the activities of the self-conscious intellect, the personal aspect of the Ego, are activities which teach us to see through the veil of outward appearance by developing to the highest degree the very discriminative, separative power which is the original cause of all the seemingly separated phenomena of the ONE. The consequences of action, some painful, others happy, lead us to realize the Ego's true place in the cosmic order. The Enlightened Ego is enlightened because it knows itself to be a recipient of powers originating above, which, through its inherent ability to produce mental images, gives it dominion and rulership over the airy forces which are the basis of all material phenomena.

Mercury is often used as a symbol for the Ego because the Ego reflects the light of the One Self; and the Six of Swords particularly symbolizes the discriminative, separative, intellectual aspect of the Ego. Mercury depicts the process whereby the light of the One Self is manifested through human instruments. Our understanding of the true nature of the animating principle of our consciousness — that which we term 'I', myself — is vague and far from accurate at first. Hence the Stone, A B N, אבן, is said to be hidden because the union between our personal life, expressed through the six subdivisions of Ruach centered in Tiphareth, and the Universal Vitality or Life-force in Chokmah, is concealed by our ignorance while we are still among the profane. Yet we must remember that this union is a fact even when we do not recognize it. When man rectifies his conception of the life he finds within himself he discovers this Hidden Stone.

Mercury is the intellect, and the activity of the intellect is separative. It is our minds that make the various appearances of separation. Yet it is also our minds that are capable of receiving from superconsciousness the corrective influence which enables us

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to transcend the separative activity of intellect and realize the true unity veiled by the appearances of the many.

The true self of yourself is its creating and sustaining Center because that center is one with, and inseparable from, the originating Principle of the Whole. When your practice of life is founded on this principle you begin demonstrating the dominion over things and conditions which have been ascribed to man. This is understanding man's true place in the cosmic order.

Through its connection with the Christ consciousness seated in Tiphareth, the Six of Swords also symbolizes the true meaning behind the name Jesus. The mystical occult name of Jesus is Yeheshua, יְהֵשׁוּעַ, and this name signifies literally, 'Jah liberates'. Jah is a Divine Name of Chokmah. Thus the name Jesus really signifies "wisdom is the principle of liberation". We may expand this into the statement, "The real essential nature of the creative order is its eternal tendency toward liberation." The essence of this perfect law of liberty is the truth that the Central Ego of the human race, though seated in every human heart as the core of that man's or that woman's personality, is not merely the creature, but also the Begotten Son, in perfect union with the Father. We are essentially free because we partake of the Originating Principle of the universe. We can partake of that freedom. We are all free creatures. The world we experience, whether full of failure, misery and sickness, or success, joy and wholeness, is our creation. If we want out of suffering, we must first realize that our sorrows are ignorant misapplications of our power to rule conditions. That is why Melek, מֶלֶךְ, King, is also assigned to Tiphareth. It is through misapplication of the image-making power of Tiphareth that we create the patterns and initiate the processes in Yetzirah that precipitate into the miseries and sorrows of the physical conditions and relationships that seem to bind us. The miseries are, of course, the goad that finally leads us toward receptivity to the true ruling principle of the universe, which is the essence of freedom and joy.

A human being is always a son of God, but as he ripens and becomes more receptive to the Center he becomes more aware of it. He wakes up to the truth about himself and is thus released from the hypnotic nightmare of belief in the power of circumstance.

The Order of Angels associated with Tiphareth and therefore with the Six of Swords are the Melakim, מַלְאָכִים, Kings, 140. The meaning of this order of angels includes those human beings who have awakened to conscious awareness that the Ego seated in Tiphareth is an angel or messenger of the SELF in Kether. The 'Kings' also refer to the seven interior metals or seven principles or forces in the occult constitution of man. 140 is also the number of Chokmah-Binah, כְּחֵמָה-בִּינָה. It is through combining the wisdom of Chokmah, the Life-force, with the understanding or defining principle of Binah that the Ego is perceived as being one with the Self. Then the personal man becomes one of the Malachim or 'Kings' who rule as God rules.

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MEDITATION

For your meditational practice with the Six of Swords combine it with Key 17, Key 0, Key 21 and Key 1. Note that the six swords in this design are in balanced position and suggest the integrating, balancing and distributing office of Tiphareth on all planes. Also, as you intone and meditate with these Keys, note the predominance of yellow. The entire suit of Swords, the element of air, the Fool, and the Magician are all related to this color. Swords, Mercury, intellect, air — all emphasize the discriminative, distinguishing office of the intellect. But be on your guard. Tiphareth is the heart, not the head. Discrimination, precision and keen distinction of differences are preliminary activities that lead us back to the One, back to the Heart of Life which is ruled by love. When love permeates every action, every thought, every deed, then you are nearing the Union which takes place in the heart and makes one of the many become the ALL.

KEY DIVINATORY MEANINGS

The Six of Swords corresponds to the second decanate of Aquarius under the rulership of Mercury, January 30 to February 8. Well-Dignified: success after a period of trouble or anxiety; difficulties overcome; change of scene, possibly a journey by water; something mysterious effects a change of circumstances for the better; success earned by the Querent's laborious efforts. Ill-Dignified: sudden changes; circumstances dominate the Querent; he is in danger of being over-confident or conceited; too much effort expended for small results.

KEY WORD

Patience.

##

THE ORACLE OF TAROT

Lesson Forty-one

THE SEVEN OF SWORDS

The Seven of Swords as the Netzach of Yetzirah expresses the influence of human desire in the world of patterns and processes. Since the desire nature in natural man is an unstable, ever-changing human attribute and Yetzirah is a field of motion and mutable forces, psychologically the influence of this Sephirah in Yetzirah can be one of instability and lack of pointed intention or direction.

Yet seven is the number of equilibrium. All desires are really based on the desire for rest from conflict. What we want is desirable because it will bring us physical, emotional or mental peace. Even man's highest quest, the search for truth, is motivated by his desire to set his doubts at rest. Thus Netzach or the power of desire, when rightly understood and utilized, can bring unbalanced forces into equilibrium. It represents the balance or equilibrium of the activity of the seven interior stars.

The swords in the Seven of Swords are so arranged as to connect with the idea of vehiculum, given by the Pythagoreans to the number seven. The triangle of swords at the top symbolizes the higher triad while the square below stands for the lower tetrad in the constitution of man. In Key 7, the Charioteer symbolizes the upper triad or Higher Soul and the square symbolizes the power related to human personality. When the Charioteer is rightly understood as the driver of the chariot of personality, the equilibrium which leads to higher levels of awareness is established.

The Seventh Path is energized by the Fourth through the Path of Kaph, Key 10. It is also influenced by Tiphareth through the Path of Nun. The green of Netzach is a combination of the blue of Chesed with the yellow of Tiphareth. From Chesed comes the principle of memory, which is the basis of desire, because all the desires which rise into our consciousness are based on memories from the past. From Tiphareth, the image-making faculty of the Ego is utilized to clothe our desires in imagery.

The chief geometrical figures corresponding to the number seven are the heptagon and the heptagram. As we have noted in earlier lessons, these figures must be inscribed in a circle with the aid of compasses. The adjustment is arrived at by trial and error. Practice develops skill just as practice develops skill in mastering our desires. Acquisition of skill by trial and error is the method of every art. In occultism the Great Art is Alchemy and thus the heptagon is employed to symbolize the completion of the Great Work.

When a heptagram is drawn within a circle and each side is given the value of 45, the number of Adam, it particularly refers to man the microcosm. The value of a figure thus drawn is 315. 315 is the number of Yetzirah, יצירה, the world of formation. In man, Yetzirah

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is the formative power operative in all six Sephiroth of the Lesser Countenance. The Seven of Swords refers particularly to the formative power of desire and to the influence of desire upon the Yetziratic plane of patterns and processes. The formative power, remember, is the special power of the microcosm, reflecting the creative power (Briah) of the Vast Countenance.

The number of Adam Roa, אָדָם רָע, evil man, is also 315. It refers to the consequences of human actions when the formative power of desire is exercised under the nightmare dream of separation. The phrase Mareh ha nogah, מַרְאֵה הַנוֹגַהּ, likewise adds to 315. It signifies vision of splendor or mirror of splendor. The microcosmic man is the mirror of the macrocosm, and so far as the personal man is concerned, whatever is reflected from the macrocosm into his microcosmic consciousness is more or less colored by his desires and passions.

To go on with the Gematria of 315, it is the number of Gomorrah, the city referred to in the Bible and known for its wickedness, especially in the perversions of desire. Ormah, עֲרֹמָה, also adds to 315 and signifies subtlety, prudence, cunning, craft. This word is employed in both a good and bad sense. On the good side it signifies the prudence which comes from skill in managing the emotions (also symbolized by the skill needed to construct the heptagon). On the bad side it consists of the same sort of skill but applied by someone to manage others through their desires and to their disadvantage.

On the Tree of Life, Netzach is the diametrical opposite of Geburah. This recalls the hidden relationship between Venus and Mars and points to the idea that volition and action (Mars) are inseparable from the Venusian image-making power expressed in desire. Human personality may be regarded as an instrument designed by the Life-power for the fulfillment of Its cosmic purpose. Desire and the forms of mental imagery with which human desire clothes itself are the actual tools of external embodiment. To utilize our desire nature so that it brings us joy instead of sorrow and disappointment, we must realize that such utilization is dependent upon a true perception of the cosmic order as symbolized in Key 10, Kaph, the Path which energizes Netzach. This perception includes self-conscious knowledge as to the basis of the formative forces of Yetzirah. It also requires intuitive wisdom. We must be taught from within. Hence, Netzach is at the base of the Pillar of Mercy or Wisdom, receiving the influence which flows from Chokmah into Chesed through the Path of Vav, intuition. The consequence of this true comprehension is knowledge of just what practices, thoughts and processes are necessary if we are to utilize our desire nature for the illumination and transmutation we seek.

We find that part of the practice toward this goal is attention to the details of past actions and circumstances in our lives. Through careful analysis we see how our desires and basic thought patterns shaped these past circumstances. It will then become increasingly evident to us that the outer conditions of our personal experiences today are objectifications of previous mental attitudes. You will learn

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to trace your progress upward from earlier stages of comparative ignorance to your present state of better understanding. You will perceive how every step was inevitable and how your mental unfoldment is a cosmic as well as a personal process. The outcome of this occult practice of scanning the records of memory leads to a harmonious reciprocal relationship between the self-conscious and subconscious elements of the personal mental life.

Proper use of desire is also the basis for control of the re-productive force. Netzach on the Tree energizes the Twenty-seventh Path of Peh attributed to Mars. This Path holds the reproductive energy which, when properly guided through intelligent imagery and one-pointed desire, is the force that works in man's brain to give him the higher vision which sees into things instead of just at them. It is the force which is not only the means whereby man's physical life is reproduced genetically, but also the power which enables man to re-produce himself in new patterns and new circumstances. This is the highest level of use for the reproductive power.

The next Path from Netzach is that of Tzaddi, Key 17, associated with meditation and Aquarius. The Seven of Swords is astrologically related to the third decanate of Aquarius and we have seen the importance of meditation in the proper utilization of desire. Through meditation we pattern the images of our 'new consciousness' and our 'new body' into the etheric Yetziratic substance. These images influence the activities of the Vital Soul and begin the transmutation of our bodies into the physical organism of the perfected adept. Desire initiates this process; strong desire to build a body which can serve as an instrument for the higher energies of the One Self. We must want to be more than we seem to be. We must dwell on our image of the 'new creature'.

In the Rosicrucian Confessio is the phrase In Centro solis et lunae, in the center of the sun and moon. It is an expression of the perfected adeptship we seek. The sun is Tiphareth and when the Ego is identified as a ray from Kether, the state of consciousness which is called 'in centro solis' has been reached. This means that one has succeeded in centering his desires with the desires of the ONE. It is from this point that one goes on to effect the purification and re-education of the automatic consciousness (moon) wherein the Yetziratic, formative forces are perceived and controlled. One who has achieved this 'centering' shares all the prerogatives of the truly 'Twice Born'. As the Confessio says, "He is then able to expel from the world (the microcosmic world or consciousness) all those things which darken human knowledge and hinder action."

Netzach as the number seven is associated, as we have seen, with the Seven Interior Stars. Alchemical transmutation includes the process whereby the vibratory activity of these interior stars is so modified that the lower rates are transmuted (literally changed across) and sublimated or lifted up. This transmutation of the subtle force which works through the interior stars leads to spiritual illumination. Remember, however, the highest secrets of the art are never com-

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municated verbally. Alchemical practices prepare us to receive them.

Preparation for the practice of Alchemy is first of all a moral or ethical preparation. The gross functions of the body are to be purified. Basil Valentine in THE TRIUMPHAL CHARIOT OF ANTIMONY instructs his readers thusly to prepare for the Great Work: "Invocation of God with a certain heavenly intention drawn from the depths of a sincere heart and consciousness, liberated from ambition, hypocrisy and all other vices which are in affinity with these, including arrogance, luxury, boldness, petulancy and similar evils. All these are to be eradicated from the heart . . . so that the body may be transmuted into a Holy Temple of God and purged from all uncleanness."

Netzach is the sphere of the activity of Venus and the Seven of Swords is sub-ruled by the Venus of Libra, giving this Key a strong Venusian influence. The Venus force, when excessive and improperly directed, results in indolence, too much love of peace and too much willingness to compromise. Thus, psychologically, this Key intimates a consciousness which must guard against indolence and instability. It symbolizes the need for strong, directed desires toward definite, established goals. We must remember that all attributes have their relative positive and negative expression. Too much equilibrium, for instance, expressed by an unbalanced Venusian excess can result in stagnation and inertia wherein positive traits are left undeveloped and love of peace and ease represses the needed impetus that can drive us toward renewal of consciousness. Venus depicts desire, and desire must be one-pointed and discriminative or it results in the very vices that Basil Valentine warns his pupils against. When the power of desire is one-pointed and directed toward the desire for guidance from above, the desire to become a transparent instrument for the One Self, then the Seven of Swords becomes the Sword of discrimination, cutting away all actions, desires and images that detract from the One Desire.

The Choir of Angels corresponding to Netzach are known as the Elohim, אלהים, 86. These are the creative powers of specialization mentioned in Genesis. Relative to Netzach they are the creative forces manifest in nature, not the Supreme Deity. 86 is also the number of Ha-Taba, טבא-ה, referring to nature or everything in the field of manifestation. It was realized by Qabalists long ago that there is no nature other than the Divine Nature. The powers of nature are Divine Powers. The 'servants', obedi, עבדי, (also 86) of Yod Heh Vav Heh are the powers which surround us and constitute our environment. All these natural forces are summed up by the name Elohim.

MEDITATION

For your practice this week combine the Seven of Swords with Key 3, Venus; Key 17, Aquarius; Key 21, Saturn; and Key 0, Uranus. All these Keys have a bearing on proper utilization of desire. The Empress symbolizes the creative imagery which is the basis of man's formative power. Key 17 correlates with meditation. We must dwell or meditate upon the desire for liberation which leads to environmental control. Key 21 here corresponds to the integrative force of concen-

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tration. Remember also that the woman in Key 3 and the woman in Key 21 are one and the same. Key 0 is the Primal Life Breath of which the airy Yetziratic formative force is an expression.

KEY DIVINATORY MEANINGS

The time period is the third decanate of Aquarius, February 9 to 18, under the rulership of Venus. Well-Dignified: partial success; the Querent is too easy-going or does not draw sufficiently on his reserve force; he has good opportunities but may not make the most of them; he is likely to compromise too easily. Ill-Dignified: love of ease and display cause loss; the Querent suffers from the insolence of others and may be insolent himself; there is danger that his own confidence may be betrayed, or that he may be led into betraying the confidence of others.

KEY WORD

Instability.

##

THE ORACLE OF TAROT

Lesson Forty-two

THE EIGHT OF SWORDS

The Eight of Swords is the Hod of Yetzirah. Hod is the sphere of the activity of Mercury and, astrologically, the Eight of Swords correlates with the first decanate of Gemini, ruled by Mercury, giving this Key a strong Mercurial aspect.

On the Tree of Life, Hod is called the Perfect Intelligence, **שכל**, Sakel shalom. This word shalom indicates peace, perfection, health and good of every kind. The Perfect Intelligence intimates a kind of consciousness which brings forms to completion by applying the principles of mathematics to accurate measurement. What performs these functions is the human intellect personified by Thoth in Egypt, Nebo in Chaldea, Hermes in Greece and Mercury in Rome. Because of man's ability to measure, he is the form of existence which makes possible the completion of the Life-power's other modes of expression. He can arrange the elements of his environment into various kinds of order not spontaneously provided by nature. Thus man is charged with finishing the Great Work. Also, because man is able to rearrange the forces composing his mental, emotional and physical existence, he may cultivate his personality and advance beyond the limits of natural man. The Eight of Swords, as human intellect functioning in the Yetziratic sphere wherein man has dominion over all the forces which compose his environment, symbolizes the actual activities and results of human mentation. These activities can evolve him to the new species Genus homo spiritualis, the 'new creature' of perfected adeptship.

The first requisite toward this accomplishment is the intellectual realization that natural man is no more than the seed of what man is destined to become. Natural man reacts automatically to environmental stimuli, working out the consequences of heredity and karma. He is man in the making. It is taking our own measure that starts the process toward adeptship. Taking our own measure begins with the scanning of past actions and reactions as discussed in the last lesson. From this practice we perceive how we reached our present state of evolution and can then grasp the basic principle behind the evolution of personality. We realize that our own ideas about ourselves and our own image of ourselves is what will pattern our future. We further realize that we can create a new pattern for our mental and physical unfoldment that will inevitably lead to the capacity for expressing more and more of the infinite powers of the One Identity.

Right use of intellect makes us realize that all human personalities are instruments for the expression of the One Primordial Being, Yekhidah in Kether. In Kether are concentrated limitless possibilities. It is within the scope of human intellect to grasp the truth, even to demonstrate the truth, that the All Power, the Life-power, is necessarily omnipresent and therefore must be the highest principle in every human being. It follows that whatever powers are attributed to Yekhidah

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in Kether are also powers within man. Thus there is present in you now a power more than adequate to effect the transformation of your personality into the New Creature.

It is this intellectual awareness that we have the power to effect our own liberation that actually initiates the process of transmutation. Then we must image the necessary procedures and transformations repeatedly, impressing upon subconsciousness new patterns of our personal participation in the Great Work. One of the most important details of this intellectual work is an honest evaluation of our motives, based on the knowledge that the only motivation toward liberation and control of environment which will enable us to accomplish our aim is genuine altruism.

Another important point in our desire to perfect personality is learning to accept the present situation as the inevitable consequence of all preceding activities and accepting our presence in that situation as being, in large measure, the result of the personal attitudes, prejudices and ideas we held in the past. Accepting the present situation as inevitable is most important. Thus we do not look for something or someone to blame. By applying the power of dissolution or analysis to past situations, we realize that neither past nor present circumstances need circumscribe expectations for the future. We must direct all our imagery, thoughts, words and actions toward the picture of our personality as a transparent channel for the Higher Self.

Key One, the Magician, associated with Mercury, symbolizes the force active in the Eight of Swords. Gemini, of which the Eight of Swords is the first decanate, is related to the house of the lower mind or intellect. The astrological influence of Mercury, ruler of Gemini, is said to be neutral, expressing in a chart relative to its aspects with other luminaries. This intimates that human intellect can be either an aid to the establishment of conscious guidance from higher forces, thus accelerating the perfection of personality, or it can inhibit our progress by becoming fixated on the delusive thought forms in the lower levels of the pattern world. When intellect is under the hypnotic influence of the delusive thought forms, which man himself has created in the race consciousness, then the evil or adverse associations of Mercury are expressed.

Mercury, or self-consciousness, is the maker of interpretations and has rulership over all sub-human forces, forms and circumstances through the law of suggestion. When we make unskillful use of this power we interpret experience incorrectly. The result is mental confusion which is reflected back into our external lives as misery of various kinds. Psychologically, until a personality learns to utilize it constructively, the excessive Mercurial influence related to the Eight of Swords can result in ill-directed action, wasted force, pettiness, gossip and great 'to do' about nothing. As we learn to interpret experiences and circumstances more accurately and see the truth behind the outer veils of concealment, order takes the place of chaos in our mental life. We stop being subject to the inimical forces which are always ready to take advantage of discouragement, inertia or other forms of negativeness. When we keep our consciousness centered to-

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ward receiving the One Light which flows down to every human being from above, we do not get taken in by the negative tendencies which are a part of us because they are a part of the race consciousness.

The magic square of Mercury is a square of 64 cells. The theosophical extension of 64 is 2080, the value of Taphthartharath, תפתרתרת. This is the name for the spirit of Mercury and is often related to the destructive or evil manifestations of Mercurial force or human intellect. Actually, none of the planetary spirits are really evil. They do have to do with the disintegrative expressions of the forces we call planetary. These destructive or disintegrative expressions of natural phenomena were called 'evil' or 'malefic' by primitives because they interfered with his peace and comfort and caused him to fear them. Thus in Ageless Wisdom the word 'evil' is a term which expresses man's reaction to, and interpretation of, the aspects of cosmic life which appear inimical to him.

Throughout ages of misunderstanding, the self-conscious intellect of man has built thought forms in Yetzirah of devils and adversaries based on his false conception that there is an independent malignant being or force with power of its own. When enough of mankind replaces this concept with right knowledge of the source of all forms, these dreadful phantoms will disappear. In the meantime, these thought forms, patterned in the Yetziratic substance through the fears and ignorance of millions of human beings for thousands of years, do actually exist. They have no separate or independent power as opposed to the Divine Power, but, so long as human beings dread them and feed them, they are kept alive and their power for evil persists.

These entities are matrices of evil force and manifest through human beings who align themselves with evil, either consciously — for there are human beings who actually love evil for its own sake — or unconsciously, through fear, negative thinking, resentment, selfishness, hatred, irritation, etc. We actually open ourselves to these inimical forces whenever we let ourselves get caught up in strong negative emotions.

These forms, we reiterate, have no separate independent power as opposed to the Divine Power. Satan and the legions of evil spirits and their abodes have actual objective existence in the Yetziratic formative levels which are the natural habitat of all thought forms. Yet their actual existence must not be taken for independent reality. Ultimately they will all pass away. Furthermore, they have no power over human beings whose minds have been purged of hellish qualities. Ignorance is the basis of them all. To know what must be done in order to avoid the evil influence exerted upon human minds by the satanic powers, the actual existence of the influence must be clearly recognized. Yet, whatever measure of personality is ascribed to them, they must also be recognized as specialized manifestations of the One Force.

The finer planes of life, which are basically within the formative Yetziratic world, are the habitat of entities hostile to man, as well as beings friendly to man. Besides the thought forms just discussed, these

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hostiles include discarnate human beings who were evil when incarnate, and losing their physical vehicles did not change their essential character. There are also inimical entities in these realms belonging to non-human evolutions. At our present stage of development we have not yet attained the complete liberation of the perfected adept. Many of us are open to attack by inimical entities because we are more or less deluded in some area of knowledge, more or less selfish, more or less given to ill-will at times. Many of us lack control of our emotions. We may have intellectual apprehension of a good deal of fine philosophy, but we are all prone to forget it whenever somebody irritates us or brings up our displeasure. On the other hand, however open to attack we may be, we can win our battles. This is one reason for assiduous practice in meditation on the indwelling presence of the One Reality that is superior to, and able to overcome, every hostile entity. All of our courses, all of our practices as B.O.T.A. students of Ageless Wisdom, are designed to establish as second nature the mental state of serene reliance on the Master Power which has its dwelling place at the center of every human personality.

The angelic choir or order of angels associated with Hod are the Beniy Elohim, בני אלהים, 148. The name means 'sons of God' or Sons of the Elohim. It has the same numerical value as Netzach, the Seventh Sephirah, opposite and complement of Hod. 148 is also the number of soiriti damnati, reprobate spirits. This refers to spirits under condemnation because of uncontrolled activities of the desire nature and misuse of the intellect. Yet these aspects of human personality when brought under right direction from above are released from condemnation, that is, from automatic response to deluded self-consciousness. 148 is also the number of Qemakh, קמח, flour, meal. It is related to the three Sephiroth of personal consciousness — Netzach, Hod and Yesod. It is a clue to the parable of the leaven in which a woman took and hid the leaven in three measures of meal. These three Sephiroth are the seats of the principle of personal consciousness which must receive the leaven from above.

MEDITATION

For your practice this week, have ready the yellow and orange color cards, the Eight of Swords, Key 1 and Key 6. Yellow and Key 1 stimulate the finer functions of the brain and are of assistance in developing alertness and discrimination. Orange and Key 6 are related to the inbreathing of certain subtle essences from the atmosphere and the utilization of these essences in higher intellectual functions. Begin with the deep inbreathing and outbreathing exercise, consciously and intentionally breathing in these essences which are essential in the transmutation of personality. On the outbreath, endeavor to image the elimination of all personality level negative patterns and thoughts which leave you open to influence from the inimical forces. Remember, the self-consciousness of man, Key 1, has dominion over all the subhuman forces and has the power to dissolve the patterns in our personal subconscious storehouse which have any affinity to the demoniacal entities. Proceed with your usual color and sound vibrational attunement, first intoning the Divine Name for Hod, Elohim Tzabaoth. Note the position

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of the swords in the Eight of Swords. They form the eight-spoked wheel in the design on the Fool's dress and the Wheel in Key 10. The eight-spoked wheel is the alchemical symbol for spirit or the quintessence. It indicates that the secret of mastering circumstances is to be sought in the fact that the innermost spirit of humanity is identical with the ruling power which sets into motion the wheeling activity of the cosmic cycles.

KEY DIVINATORY MEANINGS

The time period is the first decanate of Gemini, May 21 to May 31, under the rulership of Mercury. Well-Dignified: even well-dignified, the excessive Mercurial influence expressing in the Yetziratic field of unstable forces and changing forms, symbolized by the Eight of Swords, gives a marked tendency toward ill-directed or wasted action. Meanings in divination: force wasted in petty affairs; too much talk; too much ill-directed action; the state of being terribly busy without accomplishing much; over-careful about details; could possibly intimate a crisis in affairs, and probably much talk, correspondence and moving about. Ill-Dignified: malice; ill-natured gossip; pettiness; too much concern with personalities; disagreements with brothers and sisters. This Key divinatorily expresses unbalanced or excessive Gemini qualities in third house affairs. These negative Gemini qualities portend the need for balancing the quick-mindedness and penchant for action of this astrological type with the depth of feeling and emotional warmth corresponding to Netzach and Venus.

KEY WORD

Mediocrity.

##

THE ORACLE OF TAROT

Lesson Forty-three

THE NINE OF SWORDS

The Nine of Swords is the Yesod of Yetzirah. Yesod is the sphere of the Moon. In the aspect of alchemy designated as the 'white work of the Moon' is concealed the real secret of the building of the mystic temple of regenerated humanity. Levanah, לֵוָנָה, is 87, which is also the number of awsook, אֹסוּק, vessel, flask, cup. This refers to Yesod as the receptacle of influences flowing down from above.

In building the mystic Temple, acts of continual devotion are important as we learn to perfect ourselves in surrendering self-will. The paradox is that we must will to surrender self-will. We must be willing to devote every detail of our personal life to the service of the One through service to our fellow creatures. Our practices will eventually demonstrate the truth of our perceptions, and these repeated verifications of truth bring about a fixed habit of mind. We come at last to the point where every dealing of God with our soul adds more knowledge, more understanding, more power over the conditions surrounding us, to our personal equipment.

Astrologically the Nine of Swords is correlated with the second decanate of Gemini ruled by Venus. Our desire nature plays its part in this transformation of the Vital Soul at subconscious levels. We must desire liberation above all things. Waiting for higher powers to work a miracle is not the way of the wise. Inertia is not conducive to illumination. Remember, freedom does not consist in release from the illusion of personality, but rather in liberation from the evil consequences resulting from our acceptance of this illusion as a reality. The illusion itself is not dissipated. There is no need for that. What vanishes, what is extinguished, is the delusion, with the wrong thinking and misdirected effort to which this delusion leads. Nobody ever became an adept unless he wanted to be one. No human being achieves liberation until after he is filled with the desire for freedom. This desire, Venus, Key 3, has to be transferred to the automatic consciousness wherein the structures of all things are framed. Our automatic consciousness is our personal participation in the Yetziratic world of processes and patterns.

This aspect of consciousness is symbolized by the Nine of Swords. One might yearn to be free of delusion and strive to perfect his vehicles toward this end, but it takes time for desire to build the right patterns into our subconsciousness so that this longing can be transformed into realization. We vitalize these patterns with intense desire and repeated imagery directed by self-consciousness. However, we must realize that, as it takes years of practice to change the brain structures of a body system to that of, say, a great musician or scientific researcher, so also it takes years to change our brain structure and muscular system into the perfected body of a true channel for the higher intellectual and spiritual forces.

The change in consciousness, which is a consequence of structural and chemical alterations in our physical body, is a gradual change. It is

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preceded by a series of transformations at the level of Yesod or the Vital Soul in Yetzirah. These transformations include the need for intellectual activity. There must be definite planning to become more than man. There must be conscious expectancy. Through the 30th Path of the Collective Intelligence, Yesod is connected to our intellectual functions in Hod. Our intellectual practice must become an abiding habitual realization that all personal activity is related to the whole of the Life-power's self-expression. It is conscious knowledge that every center of human personality is truly one with the All.

Remember, all functions in Yetzirah have to do with the total personality, the six subdivisions of Ruach. They include memory and volition, the activities of Chesed and Geburah, the self-conscious ego in Tiphareth, the intellectual reflections of Hod, the emotional impact of the desire nature in Netzach, and the automatic consciousness of Yesod which shapes the patterns of personality expression in the Yetziratic substance.

Yesod is the number 80, which is also the number of Peh, Key 16, associated with Mars. This Martian force is said to be the root of power, the exciting influence which gives the initial impulse to various trains of action. The aspect of Mars particularly related to the Nine of Swords is that which has to do with reproduction. Actually the Yetziratic formative powers are the reproductive power. Thus the power of the element of air manifests in Yesod as the impulses of the mysterious urge named 'libido' in analytical psychology.

Remember, the power at work in the Nine of Swords, or the automatic consciousness of human personality, actually originates in Tiphareth. The powers of the automatic consciousness are reproductions or patterns formed in the Yetziratic mental substance by ideas or images originating in self-consciousness. Because the self-consciousness or Ego center of most human beings is not yet perfected, the created images sent down to the automatic consciousness are filled with error and distortions. The reproductive force of the Yesod of Yetzirah, the force that reproduces and gives form to the images sent down from the Ego, is in itself pure, but, as we have often mentioned in earlier lessons, it does not have the discriminative faculty of self-consciousness. It reproduces and gives form to erroneous images just as readily as to true ones. Its power is automatic. We are then unconsciously affected by these erroneous thought forms and patterns that we ourselves produced at an earlier stage of self-conscious development. They rise to the conscious level of our mind and affect our images of the future. Tiphareth and Yesod continually act and react upon one another.

Yetzirah and the Lesser Countenance are associated with the letter Vav. Man, by developing his intuitional faculties, Key 5, Vav, can attune himself to guidance from the superconscious levels. The part of the constitution of man through which this higher order of knowing is contacted is that symbolized by the Nine of Swords, the automatic level of human personality. This level of personality is the means for telepathic communication because it is capable of attunement

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with the vibrational formulae held in the Yetziratic substance. By learning to attune ourselves to the vibrational level of those ahead of us on the Path, we can be guided by their higher intellectual concepts. The Great Companions are always broadcasting their knowledge to receptive minds.

To direct the powers of the automatic consciousness toward this receptivity, we must remember that it begins with a self-conscious act, symbolized by Key 6, the Airy sign associated with the Nine of Swords. Meditate on Key 6, with conscious intent to establish the guidance it symbolizes. Image yourself as the whole Key. The angel is the Higher Self, the woman is the subconscious level of your personality, and the man is your self-consciousness. Consciously release her from acting on your erroneous ideas and negative emotions. At this stage of our growth, we all still have much of these to contend with. As we release her to guidance from the Angel, she becomes a mirror for the Higher Wisdom and reflects back to the man, our self-consciousness, the wisdom, emotional balance and confidence that make him less and less susceptible to irrational actions and negative thoughts. Self-consciousness and subconsciousness are inseparable and the more reciprocal love and understanding they express, just as between a husband and wife, the more they aid each other to the higher understanding that transcends them both and unifies them both. The main point is always that self-consciousness must be freed from the delusions of separateness, from the delusion that he does anything by himself.

Our Yesod level reflects our conscious thinking. It not only reflects it but elaborates it by its power of deductive reasoning. To say, "I act of myself", is to elaborate in our personality subconsciousness the idea that we have no powers other than our own limited personal abilities. The automatic consciousness patterns this conviction in the Yetziratic substance and, true to its nature, creates environmental situations of restriction which confirm the original self-conscious idea. To change this pattern is to begin with self-conscious images of renunciation: "Of myself I can do nothing". Over and over in our periods of meditation we impress this idea on subconsciousness. Then the automatic level of consciousness begins forming patterns in Yetzirah of the omnipotence of the One Self which is the true ruling power. Through such practices the limits of our personal vision are transcended and we begin enjoying the limitlessness of direct guidance from the Inner Teacher.

We must strive to make ourselves receptive to guidance from higher levels until we arrive at the level of adeptship where all effort, all striving, is directly perceived as the work of the Angel. Most of us are still at the level of development where intellectual grasp of truth must be developed and acted upon. This is the Way of Liberation which leads ultimately to the absolute knowledge that the True Self of us is one with the All Power, the All Wisdom, the All Beneficent of the Universe.

The Nephesh Chaiah or Vital Soul in Yetzirah is the Life force of Chokmah in its vibratory, changing, movement aspect. We are part of this Vital Soul whose actions are the immediate cause of all natural

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phenomena. Yetzirah is the field wherein force can be released from one form and recoagulated into another form. Yetziratic patterns of action in the Vital Soul, as they go up the evolutionary scale, become more and more complex. The psychical aspects of the Vital Soul — memory, volition, desire, sensation — become more and more fully displayed through the ascending scale of forms. In man, the whole range of powers — from those of the mineral through the animal — are recapitulated and are present in our automatic consciousness, which is our consciousness of the formative levels.

The Yesod level of personality can attune itself to lower levels of the Life-power's self experience, and thus share in the secrets of formation. But this must be done with care. Man's prerogative is to rule the sub-human powers in the astral level of finer forces and to rule them he must know them. But he must not surrender his dominion. The powers of the Vital Soul have no real value apart from the intelligent self-direction of the person through whom they are manifested.

In Yesod, Qabalists state that, "Father and Mother are continuously conjoined but concealed under the mystery of Da'ath". In the ninth Sephirah the powers of Chokmah and Binah are combined just as they are in Kether and Tiphareth. Through the Vital Soul we may touch the limitless life force of Chokmah and avail ourselves of the intuitive knowledge of Neshamah. It is in this sense that, as the Pattern says, we "rest our lives from day to day upon the sure foundation of eternal being". It is the quiet confidence resulting from our knowledge that all the power required for the successful conduct of our lives is immediately available through the agency of the automatic consciousness. We do not surrender to this lower level, but we do make use of it as the power plant which may be depended upon to carry us to our destination.

The order of angels associated with Yesod are the Kerabim, כרבים, 272, called "The Mighty Ones". These are the beings associated with the formative, reproductive powers of Yesod. 272 is also the number of ober, עבר, 'to cause to be pregnant', 'to be with child'. This correlation connects the Kerabim with the reproductive aspects of Yesod.

MEDITATION

For your meditational practice this week combine the Nine of Swords with Key 2, Key 6, Key 1 and Key 3. Note that the arrangement of the swords, as in the suit of Wands, suggests reflection and duplication of powers from a higher level. Yetzirah, like Atziluth, is a dynamic plane expressing the fire powers of Atziluth on a lower, more materialized, plane. Proceed with your Tableau practice, always beginning with the Divine Name connected with the aspect of consciousness under meditation. Shaddai El Chai, שדי אל חי, is the divine name for this week. During the breathing exercise endeavor to breathe in the higher intuitional guidance from the Angel in Key 6 and breathe out the patterns in the automatic consciousness that keep us from being a flawless mirror for the forces from above.

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KEY DIVINATORY MEANINGS

The time period is the second decanate of Gemini, June 1 to June 10, under the rulership of Venus. Well-Dignified: faithfulness, obedience, unselfishness, patience; fortunate news about legal affairs or partnerships, especially if the outcome has been delayed or in doubt; aid or gain through relatives, short journeys or writings, but not until the Querent has passed through a period of uncertainty or worry; ultimate good fortune, resulting from a series of events which at first present unfavorable appearances. Ill-Dignified: despair, cruelty, unfaithfulness; want, loss, misery; bad outcome of legal affairs; disagreements with relatives; unfortunate journeys.

KEY WORD

Worry.

##

THE ORACLE OF TAROT

Lesson Forty-four

THE TEN OF SWORDS

The Ten of Swords is the Malkuth of Yetzirah. It symbolizes the Kingdom or Bride functioning on the plane just within that of physical manifestation. The Kingdom and the Bride are symbols of receptivity. Malkuth receives the forces from above and, at the same time, conceals their true nature from those who have not yet learned how to detect the universal principles behind the veilings.

The Path of Malkuth on the Tree is the Resplendent Intelligence, Mathanutzatz, מַתְנֻצָּץ, 676. It is from the word nawtzatz, נֹצֵץ, to glitter, to bloom or to flower. Malkuth is often called the flower of the Tree. The number of Mathanutzatz is the same as Galgalim, גַּלְגָּלִים, whirlings, whirling motion, when final mem is taken as 600. Galgalim is a Qabalistic term for the sum total of the manifestations of the cosmic forces which have their beginning in Kether. The Path of Malkuth in any world is always a receptacle for the total forces and activities expressed by that world. Thus the primal formative forces corresponding to Kether in Yetzirah, and the formative powers of Ruach which express through man as his dominion over all that is below, are all summarized in the Ten of Swords and expressed through the veiled manifestations of Malkuth.

The Ten of Swords is associated astrologically with the third decanate of Gemini ruled by Saturn, Key 21, and Uranus, Key 0. Key 0 depicts the Primal Life Breath, the original airy essence associated with the suit of Swords. Saturn, Key 21, is the power of concretion. This co-rulership of the Ten of Swords again suggests that, in Yetzirah, Malkuth expresses subtle and abstract astral forces in limited specific forms which veil and conceal their true nature.

The Ten of Swords as the Aquarian decanate of Gemini reveals a particular aspect of meditation. By keeping the stream of consciousness flowing in relation to some particular manifested object, we gather impression after impression from that object. We become identified with it. Eventually we become aware of the object's inmost nature and it reveals itself to us. The objects of the physical plane are veils hiding their inner principles. To unveil them we must silence the superficial activity of our personal ego consciousness, yet at the same time hold ourselves ready for revelation. We must be intent on receiving Light from above.

Guph, the part of the constitution of man attributed to Malkuth is translated as body, person, substance, essence, or one of the four elements. In Yetzirah it particularly correlates with our etheric or astral body which receives and interprets sense impressions. Guph, גֻּפּוֹ, 89, corresponds in Gematria to Khahfah, כַּחַפָּה, to cover or veil; to lataim, לַטִּימִם, one enchanted; to nahtal, נֹחַתָּל, to lift up, take up a burden or weight; to pahdah, פַּהְדָּה, to separate, release. All these Qabalisms relate to incarnate life wherein the illusions of separation

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burden us, veil our consciousness and bind us to the necessary restrictions which constitute life in a physical body. Yet redemption, regeneration, adeptship, mastery, depend upon the incarnation. We develop our consciousness, we evolve to the New Creature through activities which can only take place while we are functioning in a physical body. Through incarnate existence we develop awareness, perception and the faculty which enables us to discriminate and distinguish between seemingly separate things. Also, the Sepher Yetzirah says that Malkuth "sits on the throne of Binah". Manifest existence is actually the love and understanding of the Divine Mother who limits us so that we can develop this ability to distinguish, to discriminate and to be aware of being aware!

We develop our consciousness, we evolve to the New Creature, through the activities of manifest existence. Most likely the reason we began our search for liberation was because appearances looked miserable, senseless or chaotic. That was the beginning, but we must now, as advanced occultists, never again take a problem or situation at face value. We know by now that human consciousness is the unfailing solvent. Our problems are rooted in negative habit patterns and responses impressed in the formative Yetziratic substance. You could say that these automatic reactions have objective existence on this subtler plane. They are patterns in our unconscious which have become crystalized into automatic expression. They are an object — a Guph — in Yetzirah and they are subject to the solve and coagula of alchemical transmutation. Thus a problem can be our object of concentration for revealing, through meditation, its inner nature.

Man is the transformer of his environment in accordance with his perceptions of reality. He is this, whether he applies his power wisely or unwisely. We are all magicians projecting our own magic circle of circumstances by our mental imagery.

Aquarius, the airy sign particularly associated with human personality (as its symbol, the head of a man, indicates), is also represented by the two wavy lines of dissolution. Man is the dissolver and the transformer. Tzaddi, the letter on Key 17, means fish-hook. Man is also the great fisher for truth. He is the possessor of the universal solvent which is human consciousness, concentrated and directed (Saturn) in meditation. In Key 17 the Great Eight-Rayed Star is a symbol of the Quintessence, the power behind the energy transmitted to their world systems by suns. This is seen to be the Life Breath, the primal air corresponding to Key 0 as superconsciousness and to Kether as the Root of Air. The seven lesser stars, also eight-rayed, are manifestations of the same energy. They are the seven interior stars whereby this One Force expresses Itself through human personality.

All our work is aimed at learning to utilize correctly the forces which work through these centers. Meditation reveals truth without disguise. It breaks down or dissolves the crystalized patterns of error in Yetzirah and reveals the true nature of the forces and principles which created them. Then, with the same limiting and integrating

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Saturnine force we used in meditation, we can begin the creation of new patterns in Yetzirah which will eventually lead to the fashioning of our Temple 'not made by hands', our Holy Temple, our Kingdom, our regenerated Guph.

Guph links us to the highest powers in the universe, as its separate letters reveal. Gimel is the sign of the Uniting Intelligence from whence the One Being, Yekhidah in Kether, is united to the Ego in Tiphareth. Vav is the sign of hearing. It is through our physical bodies that we learn to listen to the still small voice of the Eternal Teacher. Vav is furthermore associated with Taurus, a fixed earth sign. Interior hearing is for our use here on the physical plane. Guph ends with Peh, the letter of action and of Mars. It is through the activities of physical existence, which man encounters during his life in a physical body, that he accomplishes the transmutational work that eventually leads him to mastery of all bodies on all planes, anywhere in the universe.

Thus all environmental factors are subject to the great solvent of human concentration. The problems and miseries which bind us are not mere physical deprivation and lack. In our materialistic society, misery has become more subtle and at the same time more intense. Through correct utilization of concentration, imagery and single minded desire (often taught in one form or another to ambitious young men in industrial success programs), great material security and success have been achieved by many in our land of abundance. Yet this very success can lead to emptiness and boredom if the true nature of man's place in the scheme of things has not been realized. When material success has been the only goal, the yearning heart is unsatisfied. We can and should enjoy abundance here on the physical plane, abundance from the inexhaustible riches of the limitless substance of the One Reality. But, we must enjoy it and know it for what it is. Without conscious contact with any levels above the physical plane, man mistakes the reflections for their source, the scaffolding for the finished temple. Those who pursue the illusions of transitory material existence without understanding the principles behind them are caught in the web of delusion. "Seek ye first the Kingdom of Heaven and all else will be added unto you." We must search the rivers of our soul and direct the solvent of concentrated human self-consciousness to eliminate any vestiges, in our subconsciousness, of dependence upon material possessions for peace, security or happiness. In divination the Ten of Swords has for some of its meanings: the end of delusion; the overthrow of limiting conditions; the break-up of restrictions, whether they be physical, psychical or emotional.

The Path of Tav, Key 21, joins Malkuth to Yesod. The 21st Tarot Key is a picture of the cosmic order, showing, by the dancing figure at the center, that this order is organic or vital rather than a mere mechanism. It is by active work or motivation, correlating with Yetzirah, that we open ourselves to the higher orders of knowing which enable us to perceive the cosmic order as a living being. We perceive this order in ourselves. This is finding the Center from whence the lines of Limitless Light radiate to all infinity. It is sure, conclusive knowing. It tears down the towers of error that bind us to our mistaken beliefs relative to the physical life we are living.

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This experience comes to us when we are ripe for it, but we ourselves must work in order to become ripe. As we near completion, we realize that it is not we who do the work. Then what personal effort remains is an endeavor to effect a complete surrender of every element of personality, so that every trace of 'self will' is effaced from consciousness. Real cosmic consciousness is more than ecstasy, as we have so often said. It is a permanent, permeating alteration of our insight into life and outlook on the world. We come to realize that the external world is actually the expression of interior powers and that these powers are inside ourselves, directed from the Ego at the center of our being. Such permanent realization of our own true nature and of our true relation to the world surrounding us is the real cosmic consciousness. It abides with us always, no matter what external circumstances may be.

The order of angels associated with Malkuth in Yetzirah are the Ishim, אִשִּׁים, 351, the fiery ones. Their number 351 is that of Nahshah, נָחֹשׁ, exalted, elevated, lofty, and suggests the forces of Malkuth as the Bride who sits on the throne of Binah. 351 is also the number of Ha Ratzon, הַרְצוֹן, The Will. This is the special designation of the 20th Path of Yod, Key 9, called the Intelligence of Will. Of this Path it is said that it forms all patterns, and to know this intelligence is to know all the reality of the Primordial Wisdom. 351 is also the number of Onish, אֹנִישׁ, the Chaldee noun for man and a title of Tiphareth. This relates once again to the personality complex of man — the six subdivisions of Ruach — as the instrument of dominion over the formative Yetziratic forces. 351 is the sum of the numbers from 0 to 26; thus it is a numeral symbol for the complete manifestation of Yod Heh Vav Heh, יוהוה, IHVH.

MEDITATION

Your Ten of Swords Tableau for this week's meditational work includes the Ten of Swords, Key 6, Key 1, Key 17, Key 21 and Key 0. There is special emphasis in this Tableau on Key 21 because it is not only one of the decanate rulers, but is also a symbol of the Saturnine earthy power that limits to make manifestation possible. At the same time it is the force we concentrate in meditation to dissolve the forms and patterns in our subconscious storehouse that no longer serve us in our one desire to become transparent channels for the outpouring of guidance from within and above. Because Malkuth, as the Tenth Sephirah, symbolizes the end of a cycle, its meanings in divination signify ultimate victory over evil or adverse forces.

KEY DIVINATORY MEANINGS

The time period is the third decanate of Gemini, June 11 to June 21, under the rulership of Saturn and Uranus. Well-Dignified: in spiritual matters, the end of delusion; the overthrow of limiting conditions; break-up of restrictions. In material affairs, sudden and unexpected changes, not always unfortunate in the long run, but disappointing when experienced. Interference from others and loss through indiscretion in writing or in signing contracts. Ill-Dignified: failure, desolation, misery.

KEY WORD

Destruction.

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Lesson Forty-five

THE KING OF SWORDS

The King of Swords personifies the Will force of Yod and Ab, 28, the paternal Chokmah power, in the Yetziratic world of formation. Through a human personality, which correlates with the functions of Yetzirah, it expresses as the will to act, the drive to change circumstances or mental states. The King of Swords holds his sword aloft in his left hand, symbol of discrimination and dominion. In his right hand he carries a book, symbol of the functions and development of human intellect associated with all air signs.

Astrologically, the King of Swords correlates with the last decanate of Virgo, Key 9, ruled by the Venus of Taurus, and the first two decanates of Libra, Key 11, ruled by Venus and Saturn-Uranus (see chart accompanying Lesson 17). Its connection with Virgo is emphasized because Key 9 is associated with the Hebrew letter Yod and the Path of the Intelligence of Will. The Hermit correlates with Yekhidah, יחידה, the single, indivisible I AM seated in Kether and assigned to the upper point of the letter Yod. He is a representation of the Ancient of Days, the One Will Power in all the universe. The King of Swords is this same universal will force, expressing through a personality instrument as the will to action and the will to change circumstances through dominion over the formative astral forces.

The Law of Response, connected with Key 9, is also active in what the King of Swords personifies. This law is the intellectual recognition that no personal activity has its beginning or origin within the limits of personality. All personal action is derived, reflective, responsive. It is from this inner, superior Identity that all original impulse flows . . . all will to action begins. It is from this inner superior Identity, too, that all activities of personality which result in dominion over manifest phenomena have their origin. These activities are but effects of the outward, downward movement of energy from the one I AM shown as the Hermit in Key 9.

The correlation of Yod with Chokmah intimates that all mental activity is likewise derived directly from the essential Will of the One Identity. This mental activity or volition takes form as the Wisdom, חכמה, which is the basis of the entire cosmic order. The King of Swords personifies this mental volitional activity functioning in the formative plane of dynamic processes; the plane wherein forces are patterned into form, then released from one form to be utilized in another. This process is the basis of the whole evolutionary process.

The sense of touch is assigned to Yod, symbolizing the contact of the human mind with superconsciousness. Coition is also assigned to Key 9. The most intense forms of ecstatic union with the Absolute are often described in erotic imagery. Coition designates the most intense feelings of pleasure in the field of physical experience. The higher forms of interior union with the One Identity are experiences of blissful

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contact. When one who has experienced this Union attempts to describe it, his words and images always have a definitely erotic connotation. Key 9, then, represents attainment through Union. Mastery is attained when the personality meets the Inner Self in perfect contact.

Relative to the constitution of Man, Virgo correlates with the abdominal region, especially the upper part of the small intestine. It is in this region that food is assimilated and sent to various organs as chyle. There are finer forces always present in chyle which can be liberated into the bloodstream, thus energizing brain centers which function in the experience termed 'illumination'. These finer forces are actually the dynamic Yod force, often related to Light and sometimes called Potable Gold. We must learn to properly utilize the law of suggestion to effect the release of these subtle forces in chyle. Part of this suggestion includes careful choosing of what we take into ourselves, physically, mentally and emotionally. It is through our power to regulate assimilation that we are able to create patterns (Venus in Virgo) whereby the human body is transformed into a finer, more perfected vehicle for the expression of the One Identity.

The actual building process is made possible by changes in the bloodstream. These changes are initiated in the Virgo region and carried out by organs in the Libra area of the human body. We must know intellectually the law that makes these changes possible. The subconscious level of our mentation, active in Yetzirah, is controlled by suggestions from self-consciousness. Human subconsciousness, in turn, controls body functions and body structure. Transformations begin in the part of the body under the dominion of Libra, which, as you know, governs the kidneys and adrenal glands. The King holds his sword aloft. It is by elimination, discrimination and equilibration that the changes occur which bring about the conditions upon which the attainment of adeptship absolutely depend.

Libra is the cardinal or active air sign particularly associated with equilibrium. The kidneys are the organs whose function is both eliminative and balancing. They clear the bloodstream of impurities which are produced by bodily action and also maintain proper balance of the elements which compose the blood. As equilibrium expresses in Yetzirah it is the result of two forces alternately preponderant. If two forces were absolutely, permanently equal, equilibrium would be immobility and consequently the negation of life. Movement, action, evolution are the result of alternated preponderance. In alchemical work the equilibrium of certain chemicals in the blood is based on a like kind of balance or alternation of forces.

Libra also corresponds to the principle of polarity. This law is thus stated in the KYBALION: "To destroy an undesirable rate of vibration, put into operation the principle of polarity and concentrate upon the opposite pole to that which you desire to suppress."

The power of Venus is strong in the King of Swords as both the ruler of the last decanate of Virgo and the first decanate of Libra. Venus is creative imagination. All occult practice, all transmutation,

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all equilibration . . . call creative imagination into action. Creative imagination develops the seed ideas originating in the Wisdom of Chokmah. Saturn is also active in the King of Swords, both as the planet exalted in Libra and as the co-ruler of the second decanate with Uranus. As the power of limitation, it is behind the manifestation of any specific form. To incite any given process or procedure into activity takes concentration, which is basically limitation, the power of Saturn. Concentration eliminates every distraction which takes away from the work at hand. The fruit of inaction is loss of faculty and function. It is better to act unwisely, through ignorance, and bear the brunt of our mistakes, than not to act at all. Our suffering teaches us to create images more conducive to our happiness and well being in the future.

The King of Swords symbolizes control over the element of air. Learning to control the breath is a means for establishing command over the whole cellular consciousness. When practicing rhythmic breathing, it is important to image clearly the cleansing office of the breath (Venus in Libra). Continue by formulating images that indicate the idea that you want your cellular consciousness to become a transparent channel for higher levels of awareness. Every one of us is a center of expression for THAT which already knows all truth. So long as we believe in personal action, so long are we deluded by the illusion of separateness and are unable to make use of this interior wisdom.

As we begin to understand more and more about our conscious evolution we may advance more rapidly through intelligent cooperation with the Life-power's method of self-expression. That method we now know in part and we look forward to when it will be known to us in its glorious perfection.

The Yod power, the dynamic initiating power of Ab the Father in Chokmah, is first apprehended as a visual personal experience. One begins to know at first hand that the Intelligence which formulates the laws and constitutes the universe is imminent in human life. This Presence of the Life-power is what we mean when we say, "The Kingdom of spirit is embodied in my flesh." This is not a figurative statement. The power of Ab in Chokmah, sphere of the zodiac, is the power that flung worlds into space and holds the stars in their courses. This Directive Intelligence that built every form we know from crystal to man is now expressing its perfect knowledge of itself through every personality center. The King of Swords, as the power of Ab in the world correlating with human personality, is a symbol of this dynamic power in every human personality.

When we begin to realize this we are set free from that source of fear and doubt which is the notion that we have only our petty personal power on which to rely for escape from bondage. We need to dwell on the truth that the dynamic Yod power works through our minds to perfect the beauty of the Life-power's manifestation. Through such meditations we formulate mental images which make deep impressions in the Yetzi-ratic substance of our subconsciousness. By this means, every cell in our bodies, each to its own degree, is raised in consciousness from the old false belief in the illusive personal will into the new true thought that

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each of these millions of cells is an instrument and vehicle for the Guiding Power of the universe. This raising of the level of cell-consciousness is gradual and is the basis of alchemical transmutation. The work of the body area under control of Libra is essential in this work.

The natural processes of elimination gradually eliminate the old error-filled cells which embody the idea of personal will. As these cells are eliminated, new cells which embody the new true thought are created. Each of these millions of cells is an instrument and vehicle for the Guiding Power of the Wisdom of Chokmah. Some cells can be raised in consciousness without being destroyed, but many are actually killed by this change of thought. Some die because they are no longer used and others perish in the fire of the new order of knowing. Their dead bodies pass into the bloodstream and are cast off through the various channels of elimination. Hence the wise insist that the eliminative functions of the body must be kept at their point of greatest efficiency.

In Key 11, Libra, the sword symbolizes the cutting off of mental images (Venus) of error and the destruction of the cells which embody these error-filled images. This killing out of useless cells is not done all at once. Justice carries scales as well as a sword. We must not be fanatical in our denials and eliminative procedures to the extent that we deplete our bodies or induce kidney problems. Avoid this danger by surrendering the whole work to the One Self. When you begin to feel the Presence of Ab, the benevolent life-giving Father, you will be rid of impatience which leads to wasteful hurry and over-stress. The King power at the center of your being operates through all your vehicles on all planes and it knows just what to do. We need only recognize its operation in our lives and let the work be done . . . gradually, gently, surely and perfectly.

The King of Swords is in one sense a symbol of the secret of right action. The riper we become, the better we understand that the secret of right action is the giving up of all attachment to results. Attachment is the desire to see a particular manifestation in Name and Form. It is a phase of the delusion of separateness. Do whatever comes to hand with no thought but that in the action you will express your very best. So to think and act is the secret. This does not mean we are to entertain no visions of the future. The warning is against attachment to results, which is the feeling that this or that particular thing is the only goal. Specific in our image making, the power of Venus, we must be, or nothing will be brought into manifestation; but if we have learned the lesson of the King of Swords we shall see that it is not we who form the patterns. Rather do we, by the practice of contemplation, open the personal mind to an influx of the higher consciousness, so that we become participants in the Real Self's eternal vision of the future. Instead of making personal plans, we become aware of certain specific details of the cosmic plan; instead of trying to do the thing our way, building on the shifting sands of partial knowledge and transitory phenomena, we learn to follow the plans of the Master Builder and erect our house of life on the sure foundation of eternal being.

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Uranus, Key 0, correlated with the King of Swords as co-ruler of the second decanate of Libra, is connected with the functions of the pineal gland. It is through this organ, as it begins to become perfected, that we know ourselves to be instruments of the Life Power. As we become ever more perfected instruments, we shall see as a whole what we now see only in part. Then we shall lose this petty, actually non-existent personal life, and find our real life. We shall know the true significance of personality as an agent of the Life-power and as one beam from a Limitless Light which is at once the source and the goal of all growth and evolution.

MEDITATION

For your practice this week combine the King of Swords with Key 9, Key 3, Key 11, Key 21 and Key 0. Intone the Divine Name Yod Heh Vav Heh before beginning your breathing exercises. As you work with this Tableau endeavor to make yourself an unobstructed channel for the dynamic, projective power of Ab, the eternal masculine principle, who continuously incites the Divine Mother into creating ever more beautiful and perfect manifestations of the One Divine Image.

KEY DIVINATORY MEANINGS

The time period is from the beginning of the last decanate of Virgo to the end of the second decanate of Libra, September 13 to October 12, under the combined rulerships of Venus in Taurus, Venus in Libra, and Saturn-Uranus in Aquarius. Meanings: a man of strong and powerful imagination; hard worker and having authority; keen in understanding law and capable of excellent cooperation; somewhat distrustful and suspicious and therefore hard to convince. He sometimes surprises his friends by sudden changes of attitude, although he is usually over-cautious and analytical. In a divinatory lay-out: Well Dignified: he is friendly to the Querent and will cooperate with him. Ill Dignified: he is inimical, harsh, malicious and plotting, obstinate and wholly unreliable. Dark hair and dark eyes.

##

THE ORACLE OF TAROT

Lesson Forty-six

THE QUEEN OF SWORDS

The Queen of Swords personifies the action of the creative letter Heh and the fruitful Mother, Aima, אִמָּה, in the Formative World. Thus she represents the influence of mental and creative activity upon the subtle astral forces which express through the processes and patterns of Yetzirah.

Astrologically, the Queen of Swords corresponds to the third decanate of Capricorn, Key 15, ruled by the Mercury of Virgo, and to the first two decanates of Aquarius under the combined rulerships of Saturn and Uranus in Aquarius and Mercury in Gemini. Her correlation with Aquarius connects the Queen of Swords with the nude Venus-Urania of Key 17 whose Path on the Tree is that of the Natural Intelligence. The woman in Key 17 is one symbol for Mother Nature, the 'mysterious power, difficult to cross over'. Nature is the Ruach or Life-Breath in action. Our personal quest for reality is one phase of this same power, which finds expression in the actions and reactions of incarnate life. The Life-Breath in us, the True Self, works in this manner to bring about the necessary changes in our personal vehicles which make enlightenment possible. Eliphas Levi wrote, "Death has no existence in the Sanctum Regnum of existence. A change, however awful, demonstrates movement, and movement is life. Only those who have attempted to check the disrobing of the spirit have tried to create real death. We are all dying and being renewed every day, because every day our bodies have changed to some extent. Understand well that the Life-current of the progress of souls is regulated by a law of development which carries the individual ever upward."

By this dying and renewal, truth becomes manifest to us. We must be receptive if we would learn the inner doctrine, the inner secrets of nature. Note the balanced disposition of the stars in Key 17. In order to experience direct realization of our four dimensional being, we must first learn to balance the forces correlating with the Seven Interior Stars. Their balanced activity will initiate a new awareness of the meaning and station of personality, in which you will know yourself to be freed from time and space and from all forms of bondage growing out of these illusions. As Aima, the Creative Mother or Womb of Nature, the Queen of Swords symbolizes the gradual development and growth of this new awareness. This gradual development is brought about through meditation, assigned to Key 17. Aquarius is ruled by Saturn. When one has attained to this consciousness of the Unity of All, the restrictions of Saturn become a means for concentrating the Life-power into definitely desirable and beautiful forms of expression.

Aima and Binah are also related to Saturn, because it is the limiting force upon which all manifestation depends. In its highest usage, which is in the meditative process, Saturn is the basis for the gradual growth in wisdom leading to illumination. Meditation, as you have so often heard, is an unbroken flow of knowledge in a particular

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object. It begins with an act of voluntary limitation, Saturnine in quality, of the field of consciousness. Actually, meditation is prolonged concentration which leads to the unveiling of truth. We can avail ourselves of the Higher Wisdom because every phase of the Life-power is related to the whole. In its omnipotence and omnipresence the One unites past, present and future and can impart every detail of its knowledge to any one of its centers of expression.

The method for receiving this knowledge is the practice of meditation. It is through meditation that we become aligned with the wisdom of the Sages. We learn to attune ourselves to their thought forms of wisdom in the Yetziratic substance. This level of consciousness has perfect memory of every thought that has ever taken form in the consciousness of every human being. "Nothing is hidden that shall not be revealed." There are no lost arts, no impenetrable secrets.

The large star in Key 17 indicates the source of the power modified in meditation. It is the cosmic energy, the stellar radiance, the Astral Light, functioning in the region wherein man can gain dominion over the subtle forces of nature.

Remember, always, that you are not trying to control some power which is your personal possession. You are learning to obey certain laws of a universal energy, laws that are aspects of the Limitless Light. Meditation, which attunes us to the higher wisdom, is begun by concentration (Key 1) on things of the external world and on facts reported by the physical senses (Key 15). The mood in which this concentration is undertaken is of great importance. Using our self-conscious mental activity to restrict the field of observation, the function of meditation is accomplished through the operation of the universal subconsciousness, the Eternal Feminine. In us She meditates when we get out of Her way. Our self-conscious intellectual apprehension of the idea of the unity of all sets up subconscious responses which take form in meditation. Self-consciousness thus plants the seed of the spiritual man in the womb of subconsciousness. The revelation received in meditation, however, comes when the reasoning mind is stilled and the senses are sealed.

Tzaddi, the Hebrew word connected with meditation, is from a word similar to our English word 'to contemplate'. What drives us to contemplation is the need to discover the secrets behind the veil of outward appearances, the need to solve the problems and enigmas which our relatively unenlightened self-conscious thinking has created.

The action of Mercury in Capricorn, Key 15, symbolizes the errors into which our self-conscious thinking can fall when we are hypnotized by sense appearances. This bondage to appearances is the basis of all our problems, yet because of the misery this bondage brings we are driven finally into utilizing the meditative function. Most often the reason anyone begins the practice of meditation is because of an intense need to solve some sort of problem or answer some yearning need for enlightenment. The first thing to do is to silence the superficial activity of personal consciousness and have a specific question or purpose

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for the meditation. Truly we do not discover truth personally, yet our mental attitude must be one of active quest. The Queen of Swords sits quietly, certain of her rulership over all the powers of air, yet her drawn sword is also a symbol of active quest or active desire power. We must be intense, and powerfully desirous of receiving light on our problem in order to accomplish our purpose. If we are patient we will receive the principle behind our problem, which, when put into operation, will bring about its solution.

The Queen of Swords is very reminiscent of the lady in Justice, Key 11, who, like her, carries a sword. In Key 11 the sword symbolizes elimination. In meditation we must eliminate from reverie all that is not in line with our central intention. Actually, all the feminine figures in Tarot are aspects of Isis, Mother Nature, who is often symbolized as being forever veiled from mortal eyes. Yet she lifts her veil for us when we are prepared to behold the vision of her presence. The veil which conceals truth is the veil of human ignorance. Mercury, Key 1, reminds us that he who wishes to unveil the secrets of nature in meditation must be keenly aware of personality as merely a vehicle for the Life-power.

The mental attitude symbolized by the Magician is also the means whereby truth so discovered may be put into practical application. Man is the formative force, and what he forms is dependent upon his perceptions of reality. The entire personality complex, centered in Tiphareth and ascribed to Ruach and Yetzirah, is the Universal Solvent. Your consciousness can dissolve any form of error or false knowledge when it is concentrated and directed in meditation (Saturn in Aquarius).

The Queen holds her sword aloft to intimate conquest of the powers of air. In Key 10 the alchemical symbols for Sulphur, Mercury and Salt are in the circle corresponding to Yetzirah, the field wherein man may assert his dominion over all that is below. He does this by rightly combining these three alchemical principles of the Great Work. Dissolution, part of this right combination, makes available the various energies locked up in form. Dissolution is accomplished through meditative practices. The Sphinx in Key 10 is another symbol for what the Queen of Swords stands for. She combines the two principle elements of Key 8 — a woman's head and breast with the body of a male lion — to symbolize the perfect blending and expression of male and female forces which, at lower levels of perception, appear to be opposed. Thus the Sphinx and the Queen correspond to conquest in the Formative World.

The Path on the Tree assigned to Key 17 and Aquarius is that of the Natural Intelligence, סכל מוטב, joining Netzach, sphere of the desire nature, to the automatic consciousness. There is a sense in which the Queen of Swords is a personification of the qualities of this Path. The name of the Path is from a root Tawbah, טב, which as a verb means to press in, to impress, to sink. As a noun it means nature. The Queen of Swords, representing creative activity in Yetzirah, is a personification of the power of mental imagery over the subtle astral forces. The meanings of this word imply that nature is

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like the impression made on wax by a signet ring. Closely related is the occult doctrine that nature is impressed with characters written by the Hand of God. This is a figurative way of stating what is strictly true. One needs only pay close attention to events and things in order to read their inner meaning.

The seven stars in Key 17 are the seven spirits of God or the seven Interior centers. Their name is Elohim, intimating that they are seven aspects of One Being. This wisdom of the oneness of the seven principles, which express macrocosmically as the sun and ancient planets and microcosmically as the seven alchemical centers, is a wisdom discoverable by none save those who meditate. There are no words that are the unveiled truth that an adept knows. Truth, at its profoundest, goes beyond words. Thus even though the words of the wise may be on the lips of the unenlightened, only meditation can plant the seed of the Word in the heart. Then the seed grows and bears fruit. Prolonged meditation carries the Seed through the Twenty-eighth Path of Tzaddi into the automatic pattern world, correlating with Yetzirah, where it takes root and unfolds in the changed life and wonder-working powers of a perfected adept.

MEDITATION

For your meditational work this week begin by intoning the Divine Name Elohim associated with Binah and Aima. The Tableau combines the Queen of Swords with Key 15, Key 1, Key 17, Key 21 and Key 0. As you meditate on receiving the inner meaning of this grouping of Keys, endeavor to see how each of the Major Trump relates to the highest forms of meditation wherein man begins to truly experience his Unity with God and to truly utilize his rightful dominion over all of the forces of Nature.

KEY DIVINATORY MEANINGS

The time period is from the beginning of the third decanate of Capricorn to the end of the second decanate of Aquarius, January 10 to February 8, under the combined rulerships of Mercury in Capricorn, Saturn-Uranus in Aquarius and Mercury in Gemini. Meanings: a woman of some authority, outwardly agreeable and complaisant, but inwardly ambitious and subtle. She has keen perceptions, is a good observer and self-confident. She is accurate in superficial details; is often graceful and fond of dancing. Well-Dignified: she is friendly to the Querent. Ill-Dignified: she can be deceitful, sly, cruel. Usually light brown hair and gray eyes.

##

THE ORACLE OF TAROT

Lesson Forty-seven

THE KNIGHT OF SWORDS

The Knight of Swords corresponds to the meanings of the letter Vav in Yod Heh Vav Heh, to the Son Ben in Tiphareth, and to the six subdivisions of Ruach, related to the Sephiroth from 4 to 9. The Knight thus represents the forces of the personality complex in the field of Yetzirah or the astral plane. Man is the mediator between the super-conscious powers above and the manifesting powers below. He is the mediator between God and nature. Yetzirah, the World of Formation, mediates between the planes above it and the physical plane below. Thus Yetzirah and man, both associated with the letter Vav, are particularly related. Man, of all the living creatures, has the power to comprehend and utilize the powers of Yetzirah. He enjoys the special privilege of being able to multiply the astral radiance, or Yetziratic substance, by subtle means which transcend physical generation. This does not mean repudiation of physical generation, however. The wise know that a consciousness that disparages the normal functions of life will be unable to direct the Yetziratic substance toward finer and higher uses. True Qabalists have always taught sublimation, not repudiation. The Yetziratic processes corresponding to the forces at work in the astral realm are the basis of our physical existence, and that basis is light and life.

The correspondence of the Knight of Swords to Vav is further brought out by its astrological attributions. It combines the last decanate of Taurus, Key 5, assigned to Vav and ruled by Saturn, with the first two decanates of Gemini ruled by Mercury and Venus. Taurus is an earthy sign, symbolized by a bull. Closely related to a bull is an ox, represented in Tarot by Aleph, which we have learned to correlate with superconsciousness. This similarity of symbols between an earth sign and the superconscious Life Breath is a clear intimation that the spiritual and material are essentially the same. They who have achieved union with the One know that the substance of anything whatever is the actual presence of the One Spirit. This knowledge is the basis for gaining dominion over the forces at work in Yetzirah.

Intuition, attributed to Vav and Key 5, is the way the Life-power communicates its own knowledge of itself to the personal consciousness of a human being. This knowledge is imparted through archetypal images impressed in the Yetziratic pattern world. We receive them as interior hearing, or seeing, or feeling — whatever our personal tendency may be. By intuition, understand us to mean direct perception of eternal principles. These directly perceived principles are the basis for solving all human problems. They are also the basis for perfecting personality to the point where one has complete dominion over all that is below.

To be so guided is the result of the union of personal consciousness with the superconscious I AM or Central Self. It brings with it an immediate awareness of eternal principles. Included in this awareness is also the perception of methods whereby the principles so discovered

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may be applied to the solution of particular problems. Intuition originates in superconsciousness but clothes itself in the symbolic imagery of race experience stored in the collective subconsciousness. The word union is the key to the reception of intuition. Unless there has been a real union between the personality and the Central Self, one is unable to touch the higher planes whereon eternal principles are being forever revealed.

Actually, the primitive form of the letter Vav corresponds to the word union. Its ancient form was a yoke. The root of the English yoke is the Sanskrit yoga or union. Yoga is, as you know, a system of practices designed to bring about this very union of the higher and lower natures of man. When the hearing centers in the brain reach a certain stage of finer development, they are able to be stimulated by higher rates of vibration. These higher, finer rates serve as a means of communication with the Central Self and also put us in touch with the advanced members of the Inner School or Third Order of our organization. Remember, however, when we receive genuine intuitional guidance we are given principles revealing a law of nature which can in turn be applied, not only to our personal problems of the moment, but also to many others having similar characteristics. True intuition never counsels what is merely expedient. It is always concise, clear and its meaning is unmistakable.

The forces of Mercury and Venus in Gemini are also part of the active dominion symbolized by the Knight of Swords. We begin our practice of true magic by concentration upon the problem we wish to solve or the idea we wish to expand. Gemini corresponds to the house of the lower mind, to the self-conscious intellect and to the human analytical faculty. Profound analysis, Key 1, Mercury, and Creative imagination, Key 3, Venus, precede intuitive guidance. It is through processes of observation, recollection, imagination, reason and analysis that we prepare ourselves to receive the wisdom and understanding revealed by interior hearing.

The Sword, Zain, Key 6, the World of Formation, and the powers of the letter Vav all symbolize functions of human personality in one way or another. It is through human personality instruments that the One Life expresses the determinative, discriminative mental faculty termed Buddhi by the Hindus. This discriminative, distinguishing faculty is the basis of our self-conscious awareness. It is also the basis for the seeming reality of the many apparently unrelated things in the universe. These seemingly unrelated things are but reflections of the One Reality mirrored in the Yetziratic substance. Everything that changes and is impermanent is a phase of the illusion of separateness. We must realize by this time, however, that this power to create illusions is a fundamental necessity in order that individual self-consciousness may be manifested.

Discrimination, attributed to Key 6, is most valuable to us when we use it to perceive the differences between the real and the unreal. Tarot pictures reality in terms that subconsciousness understands and can work out. Thus your continuous use of Tarot in these studies is a

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practical method whereby you may turn from the unreal to the real and distinguish between the gross appearances of the One Thing and the subtle reality veiled by these appearances. We must also use our imagination (Venus in Gemini) in order to make ever more vivid our awareness of the One Reality in all we perceive, in all we do, in all we say.

Actually, Key 6 is a pictorial image of the Great Work, "performed by the sun and moon with the aid of Mercury". The Great Work or regeneration of personality is carried out in the field of Yetzirah, where forces are subject to dissolution and re-coagulation. In transmutation the work of the sun and moon corresponds to forces that work through the nerve currents, chiefly along the nerves of the sympathetic system. The sun corresponds to the positive active force, while the moon represents the responsive force which is distinguished chiefly by its impressibility. The alternation of these two currents of energy is what we utilize to develop our inner powers. The key to all occult ability, to all dominion over the forces of nature, is right discrimination between the natures of these two currents of force. This right discrimination is the sword, Zain, symbolized by Key 6 and shown in action in the Knight of Swords. When the solar and lunar currents of the Life-power are rightly perceived and rightly discriminated, and when their operation is kept in proper order, the personality of the man engaged in this practice becomes a free, unobstructed channel for the outpouring of the cosmic Life-force.

When one has gained freedom from the sense of separateness through union with the Central Self, one is able to establish proper balance between the 'sun' and the 'moon', between the self-conscious and subconscious modes of personality. Knowledge of the order of the solar and lunar currents and the power to control them is not gained from lessons nor any written words. This knowledge is the result of receiving inner instruction as symbolized in Key 5. From this One Teacher all higher wisdom is received and all the secrets of genuine mastery are unfolded. The ability to hear the voice of the One Teacher is the fruit of sincere practice. The practices as outlined in this course are designed to help reshape your subtle and physical vehicles so that they can serve as channels for receiving the instructions of the One Teacher. Faithful, devoted practice impresses patterns in your personal inlet of the Yetziratic formative substance which set the solar and lunar currents coursing through your body in proper balance and alternation.

In the active dominion personified by the Knight of Swords, the second and third stages of the Great Work are utilized. The second stage, correlating with Taurus and Vav, has to do with the formation and growth of a new series of images in the Yetziratic substance. This stage is called Congelation and is predominantly synthesizing in activity. To congeal, alchemically is to work out new patterns for the expression of the Life-power. These patterns, however, should not become fixations. The tendency in creating forms is to crystalize them (Saturn in Taurus). There is always danger of becoming too fixed on a new image. In so doing one merely replaces one bond for another.

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Fixation is the stage of the Great Work associated with Gemini. It has to do with practices whereby subconsciousness is released from acting upon errors from the self-conscious level. This release frees the mirror of subconsciousness so that it may reflect the brilliant Reality of superconscious Wisdom. This emancipation of subconsciousness is effected by reiterated self-conscious suggestions. The positive action depicted by the position of the Magician's right hand (Key 1, Mercury) is what establishes contact between superconsciousness and self-consciousness. Note that the Magician fixes his gaze on the garden, just as the man in Key 6 looks toward the woman. The contact with superconsciousness must come through subconsciousness.

The element of air associated with all Swords and with Gemini predominates in Fixation. Yoga philosophy has demonstrated the close connection between breathing and concentration. In active concentration, one's breathing becomes slower and more rhythmical. Furthermore, the practice of slow rhythmical breathing makes concentration easier. Breath control and mind control go together. When the perfect balance of the three modes of consciousness is thus established, we begin to have direct experience of rates and characters of vibration in octaves of manifestation beyond the range of the physical senses and beyond what is revealed by instruments which extend the range of physical sensation.

Thus through practices and forces related to air, to Vav, to Zain, to Mercury and to Venus, do we gain the active dominion personified by the Knight of Swords. Gradually we are transformed physiologically so that we enjoy continuous guidance from the Inner Teacher. The primary change upon which the physiological transformation depends is one having to do with our emotional attitude toward the various forces of the One Power which are presented to us in the course of our daily experience. This gradual change in emotional reactions and patterns of action is the outcome of being open to Interior teaching. This is the way the One Life gradually transmits centers of Itself by revealing to them the essential spiritual quality of All things.

MEDITATION

For your meditational work this week combine the Knight of Swords with Keys 5, 21, 6, 1 and 3. The picture of the Knight shows action and speed, associated with winged Mercury. As an aspect of human personality this Knight emphasizes the Mercurial self-conscious intellect as it functions within the plane of processes and patterns. It destroys old forms with its analytical faculty and sets into operation the creative imagery that shapes new forms into which the Limitless Life force can find expression.

KEY DIVINATORY MEANINGS

The time period is from the beginning of the third decanate of Taurus to the end of the second decanate of Gemini, May 11 to June 10. Meanings: youngish man; some talent for governing; materialistic, with some artistic appreciation; active, clever, skillful in management. Well-Dignified: favorable to Querent and his enterprises. Ill-Dignified: inimical, domineering, overvalues small things, crafty. Dark hair and eyes. ##

THE ORACLE OF TAROT

Lesson Forty-eight

THE PAGE OF SWORDS

The Page or Princess of Swords corresponds to the final Heh in Yod Heh Vav Heh, to the Yetziratic or astral forces as they function on the physical plane, and to the powers of the Bride, Kallah, כלה, in the world of formation. The Page as Guph or body in the Formative World further corresponds to our astral or etheric vehicle.

Astrologically the Page of Swords is related to the entire third quarter of the zodiac encompassing the autumnal signs of Libra, Scorpio and Sagittarius. Autumn is the time of harvest, mildness in temperature, and of completion. This quarter of the zodiac initiates the autumnal equinox at which time all universal forces are in relative equilibrium. This same period is also referred to the Ace of Swords who symbolizes the primal surge of the forces and processes at work in the Yetziratic world. Thus the Page personifies the completion of what the Ace stands for. He relates to the outward expression of the Yetziratic forces through the forms of the physical plane.

The Page of Swords as the astral vehicle is that one of our subtle bodies which projects our states of consciousness vibratorially and is therefore the basis for telepathic communication with others. It is through our astral vehicle that we receive intuitional guidance. This vibratory correlation between the subtle vehicles of different centers of the One Force is also the basis for spiritual healing. An actual force is projected when one who has become proficient in the practice projects his own rate of vibration to aid another.

The Page of Swords thus corresponds to the automatic level of our consciousness wherein the patterns of our thinking and acting are shaped into our astral bodies. Thomas Vaughan in ANTHROPOSPHA THEOMAGICA associates the element of air with the astral world: ". . . This is the 'sea of things invisible' for all conceptions 'in the bosom of the superior nature' wrap themselves in this tiffany before they embark in the shell. It retains the species of all things whatsoever and is the immediate receptacle of spirits after dissolution . . ." The building of the tabernacle of regenerated personality is accomplished by control of that aspect of the element of air corresponding to the body building powers and processes active in Yetzirah. In transmutational work, change in the etheric vehicle is speeded up through proper use of sounds and words. We learn to control the vibrations of atmospheric air through these practices. This is precisely the aim of our intonational work with Tarot. We are combining specific sounds — the Divine Names and intonations — with their related color and Tarot Key.

Our goal is to expand the proficiency of the Interior Stars and to balance and equilibrate their action through the bodily areas. Air or the Yetziratic substance is the basis of actual physical form. We control it as it works through the planetary centers and the astrological areas of our bodies. All these are symbolized by the twenty-two Major Trump of

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Tarot. In the Techniques we are now utilizing we are relating these forces to the Sephiratic states of consciousness and the four worlds of awareness. It is through the powers symbolized by air that we open our consciousness to the invisible realm of causes. He who is able to open his consciousness to this realm finds that all the forces of nature are friendly to him who understands them. The element of air is said to be the 'door', because all techniques for gaining knowledge of invisible realities depend upon control of this element, especially in breathing. As we practice control of our breathing and sound vibration in our exercises, we eventually open a door in the back of our mind through which the powers of superconsciousness enter into the field of personal experience.

In Alchemy the signs Libra, Scorpio and Sagittarius correspond to Sublimation, Putrefaction and Incineration — the seventh, eighth and ninth stages of the Great Work. Through proper understanding of these three stages one can learn how to best utilize the psychic forces of subconsciousness for spiritual development. In Sublimation the Yetziratic force is lifted up and thereby brings into active manifestation the hidden powers of the subconscious life of man. This lifting up of the subtle forces within one's own body is what eventually leads to control of all the forces of nature. The basis of this control is the knowledge that man is a direct consequence of the perfectly free, unmodified Life-Breath whence all things proceed. When a personality instrument learns to stand aside for this Divine Essence within, he becomes a new kind of human being, capable of receiving the influx of forms of energy which would disintegrate an ordinary human body and able to express modes of consciousness quite unknown to the greater number of men and women.

Through practice of the Great Work, our personalities, including our physical and subtle bodies, are gently and gradually altered until they reach the stage of illumination wherein we preceive directly the truth that we are eternal beings and that we are one with the manifesting and sustaining power of the universe. When our awakened state of consciousness has effected changes in our subtle vehicles, this 'new state' is projected into our physical bodies as perfect vibratory equilibrium. This balanced state of personality is permeated with the quality of eternity and is attainable long before perfect adeptship is reached.

Lamed, the letter associated with Libra, has for its occult meaning the true faith which takes form in persevering action. We must have confidence in the validity of the Work in order to persist through the preliminary stages, continuing our practice day in and day out, through the period of test and trial in which no outward and visible signs of success attend our efforts. The stage of Sublimation affects bodily organs in the area governed by Libra. It results in chemical changes in the blood and the function of glands in the throat. The whole work is supervised and controlled by means of mental states whose organ of expression is the Venus Center. This intimates that success in this part of the work depends upon the production of mental images and the equilibration of these images after they have been produced.

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Proper utilization of subconscious powers, as personified by the Page of Cups, leads to command over the 'spirits of the elements'. These are the subtle forces whose natural habitat is the astral realm and whose interplay produces the various appearances of the physical world. This command of elemental forces enables us to effect the physical transmutation which includes the principle of change, related to Scorpio, Key 13, and the Eighth stage of the Great Work called Putrefaction. The work begins, as we have said, with control of the subtle forces within ourselves. This control alters our etheric and astral vehicles from which the physical body is automatically patterned. States of consciousness and patterns of thought do affect very definitely our etheric bodies. Thus these states and patterns of action must be changed so that we may perceive and understand things hidden from the uninstructed. Our bodies are the Vase of Art, but in their natural state they can not receive and specialize the high-tension currents of superconscious wisdom which would destroy the physical organism of an average person.

The active principle in Putrefaction is the Mars force, which through gematria corresponds to the Sephirah Yesod, seat of the reproductive powers in man. On the Yetziratic plane these powers find expression through the reproduction of mental images into patterns of action and procedure. The disintegration related to this stage of the Great Work is of the alchemist's own personality and it is internal. To transform personality it must first be reduced to its elemental chaos. Key 16, related to Mars, symbolizes this microcosmic destruction. When the Mars force is turned in a new direction by the alchemical process, it breaks down the old separative conception of personality.

This is self-denial in the alchemical sense. It does not mean depriving oneself of something enjoyable. It means total repudiation of one's ignorant interpretation of selfhood. Mastery of the currents of the Mars force is gained by the mental images required to deny the old conception of selfhood and reduce it to a chaos. Our bodies are made of radiant energy. The pain, misery and limitation we experience are due to the forms of appearance taken by this universal radiance under the influence of distorted mental imagery. When the images are changed the forms change also, and health, joy and freedom take the place of weakness, suffering and bondage. What the alchemist works upon in this stage of development is the material of his physical body together with its finer etheric and astral counterparts. When we have succeeded in the practice of continuously thinking of our personality as a transparent vehicle for the One Reality, we actually transform our subtle bodies, which in turn change the chemical and molecular structure of our physical bodies.

The ninth stage of the Great Work, known as Incineration, is also active in the transmutation of our psychic nature symbolized by the Page of Swords. Incineration follows the denial of personality associated with Putrefaction. In it a higher force is invoked to purge subconscious depths of any trace of separateness. It is associated with the Rosicrucian vow to "look upon every circumstance of my life as a particular dealing of God with my soul". By 'soul' is meant the whole psychic nature of man.

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Jupiter rules Sagittarius, so the Jupiter center is active in this stage of the Work. The Jupiter center at the solar plexus is the great subconscious reservoir of impressions. Incineration is aimed at clearing this reservoir of error. The result is that one's consciousness becomes more and more identified with the cosmic cycles of the Life-power's activity, pictured in Key 10 as the Wheel of Fortune. Incineration is the purging and refinement of the desire nature. It purifies the generative activity of subconsciousness. This generative activity is related to the occult meaning of Daleth, which has for one of its meanings the womb or matrix. Psychologically, incineration is the process which consumes the dross of erroneous thinking. It rids subconsciousness and our astral and etheric bodies of what Hindus mean by Samskaras, the subtle residue of thoughts, feelings and actions of former lives. The stage of Incineration alters the sense of personal origination of thought and action to the idea that whatever goes on in the field of personal expression is really the reflection of the One Reality. This is the 'white stage' of the work. It is followed by the 'red stage' in which the various events in the field of personal experience are found to be not only reflections of the One Identity, but also a direct operation of that One Identity Itself.

MEDITATION

For your Technique this week combine the Page of Swords with Keys 11, 13 and 14, together with their ruling planets Keys 3, 16 and 10. Intone the Divine Name attributed to Malkuth, Adonai, and practice deep breathing for about ten minutes. As you intone the note and look at the color related to the bodily areas corresponding to Libra, Scorpio and Sagittarius, make a definite effort to visualize your body as a Temple of Light. Image yourself as filled with Divine Energy and capable of registering the subtle emanations from superconsciousness. As you work with Key 11, image your body as being in perfect balance. Endeavor to eliminate from consciousness any resentments, fears, doubts or problems that bind you to the separative delusion. As a center of expression for the One Conscious Energy, these erroneous patterns of thought and action can be recognized as delusive and transitory and as having no real effect on your Higher Self. With Key 13 bring to consciousness a definite willingness for change. Consciously let go of all outward things that you think are necessary to happiness and well-being. Turn toward the Center for the only real security that there is. With Key 14 image the Angel as above and in front of you. Invite His guidance and help. He can rid you of the deepest race errors of separative thinking if you surrender yourself to His guidance. He is your Self, though infinitely greater and wiser than your personality level 'self'. He will guide you, unfailingly, to the attainment of the freedom and insight which are your birthright as sons and daughter of the One Reality.

KEY DIVINATORY MEANINGS

The time period is from the beginning of Libra to the end of Sagittarius, September 23 to December 21. Meanings: a young person of either sex. Artistic, active, generous. Capable of weighing evidence; somewhat interested in occultism, philosophy or religion; naturally aspiring; graceful. If Ill-Dignified: frivolous, cunning and prodigal. Light brown hair and blue eyes. ##

THE ORACLE OF TAROT

Lesson Forty-nine

TAROT DIVINATION PRACTICE

As we have seen, the Keys of the Sword suit refer particularly to some phase of procedure or activity. You are now prepared to consider all the Keys of the Sword suit in your divination practice as outlined in Lesson 34. Read the Swords with special reference to the type of activities necessary to the solution of your problem or the completion of your endeavor. The Keys of the Sword suit intimate the influence of the astral forces as they affect incarnate life. Therefore, from their position in a layout, hints may be gained as to the subtle or subconscious forces involved in the problem or endeavor being handled. Swords unveil hidden motives and subconscious patterns within yourself or those you wish to help.

You will notice that the two, three and four of a suit always refer to the decanates of the cardinal sign of the element involved. Thus the two, three and four of Wands relate to the cardinal fire sign, Aries. All cardinal signs are motive, active and initiatory. For example, the Two of Wands, a decanate of Aries, is also associated with the powers of Chokmah on the Tree of Life. The Two of Wands thus expresses as the active, initiatory paternal life force which impels to action. In the Two of Cups the life force of Chokmah expresses through the cardinal water sign Cancer. Herein its active initiating qualities find expression as the growingness, expansiveness, fecundity and nurturing activities associated with Cancer. In the Two of Swords the Chokmah force expresses through the qualities of the cardinal air sign Libra. Thus its motivating qualities result in the drive to equilibrium and balance associated with Key 11. In the Two of Pentacles the Chokmah life-force expresses through the cardinal earth sign Capricorn as the drive to material manifestation and physical experience. It is also associated with the Renewing Intelligence of Key 15.

The five, six and seven of each suit refer to the three decanates of the fixed sign of the element to which they correspond. For example the Five of Wands has the basic fire quality blended with the will-force of Geburah and the strength and stability of the fixed fire sign Leo.

The eight, nine and ten of each suit always refer to the three decanates of the correlated mutable or common sign. Thus the Eight of Swords partakes of the transitoriness and quick mental activities associated with Gemini, combined with the intellectual and perceptive qualities corresponding to the Eighth Sephirah Hod. All these correlate with the basic adaptability and changeability of the mutable signs.

Kings have their principle influence in the cardinal sign of the element to which their suit corresponds, although they are also influenced by the last decanate of the preceding sign, as are all court cards. Thus the King of Swords partakes principally of the paternal Yod force as it expresses through the equilibrating, eliminative qualities of the cardinal air sign Libra.

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Queens refer principally to the fixed sign of their element. We found in our study of the Queen of Wands a marked affinity between what the Queen personifies and the Law of Suggestion active in Key 8 referring to the fixed fire sign Leo. This correlation is also apparent in the design of the Queen of Wands where lion symbolism is prominent.

Knights refer to the mutable signs corresponding to their element and to the transitory elements related to human personality. They also intimate the quality of linkage associated with the letter Vav. For example, the Knight of Cups partakes of the qualities of the mutable water sign Pisces and intimates that the purpose of human personality is the refining of the form or body side of evolution. One of man's purposes is the redemption of matter, and the work of the Corporeal Intelligence, related to Pisces and Key 18, has to do with the refining or raising of the vibratory level of the substance which makes up our cellular consciousness.

From what has just been said you can see that there is an affinity between the King of any suit and the two, three and four of that suit; between the Queen and the five, six and seven of that suit; and between the Knight and the eight, nine and ten of each suit. As we progress in the more extended, detailed use of Tarot in later lessons, all these relationships have a direct bearing upon the strength of the Key in a layout and upon your judgment as to the dignity of the Key.

Aces and Pages are related to the whole quarter of the zodiac or season initiated by the element and world involved. They are, however, particularly related to the cardinal or initiating sign of the element to which they refer. The Aces, as we have seen, symbolize the causal, primal aspect of the suit and the world to which they belong; while the Pages represent the persons, circumstances or conditions which bring the force of the element or plane of awareness into focus or manifestation. The influence of the Aces and Pages extends during the whole quarter of the year which is under their influence.

As you continue your use of Tarot as outlined in Lesson 34, remember that the more you open yourself to the esoteric significance of each Key, relating it to its Qabalistic correlation and to the world in which it is functioning as well as to its planetary and zodiacal attributions, the more will you become a channel for superconscious guidance. Make these attributions part of your subconscious storehouse of knowledge. In your meditational work with the Tarot suits always begin by offering your personality as a channel for the Light of Wisdom from above.

When meditating with a whole series of Tarot Keys in this way, do not hesitate to write down any unusual revelations or insights which rise to conscious awareness relative to your problem or aspiration or the problems of those you are helping. Always remember, true revelations come basically in the form of principles, and it is best for you to relate the awareness or intuition you have in relation to another person's problem in such a way that he can work out the details for himself. We must avoid the temptation to give too direct advice to

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others. Ask questions which will help your Querent to perceive for himself the answers or procedures which are necessary to the solution of his problem. When you utilize divination with these precautions in mind, you will be effecting within your personality the necessary transmutations for receiving true intuition. Remember, however, to be successful you must not neglect exercising your full powers of observation, discrimination and reason. They are always the necessary preliminaries to the unveiling of truth.

Another word of caution as you proceed with your divinatory practice is to guard against identifying yourself with the problems of those you seek to help. If you are to help another you must be careful not to share his emotional biases, for that is what is clouding his judgment. When divining for yourself, it is especially important to 'stand aside' from your personality involvement and let the Angel of Key 14 work through you. When we are beset with problems and emotional entanglements, our judgment and discriminative faculties are usually confused and irrational. To help become more objective about your own problems, a good practice is to image yourself as under the protective wings of the Angel in Key 14. Actively turn over the transmutation of your subconscious biases, personal prejudices, resentments and fears to the Holy Guardian Angel. It is also advantageous to begin a divinitory meditation by first intoning the four Divine Names, Ehayah, Yod Heh Vav Heh, Elohim and Adonai, as given in earlier lessons of this curriculum. If you are with others, intone them mentally. It is just as effective once you know them thoroughly. If you have trouble with remembering a melody line, intone them on one note, observing the breathing practices which accompany correct intonation.

This intonation of the Divine Names will put your whole operation under the guidance of the Divine Powers and help raise your personal vibrations to where you can more readily receive superconscious intuitions. It will also effectively dispel any adverse thoughts, fears or influences that could interfere with good receptivity.

As you proceed with this advanced meditational work, always begin by consciously imaging your entire personality complex as an unobstructed channel for the Universal Will and Life. The One Life-power is omnipotent, omniscient and beneficent. Whosoever makes himself a free channel of expression for the One Life is thereby assured of the highest possible measure of personal guidance and satisfaction.

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THE ORACLE OF TAROT

Lesson Fifty

THE ACE OF PENTACLES

The entire suit of Pentacles corresponds to the final Heh in Yod Heh Vav Heh, to the material world of objective forms called Assiah, and to the element of earth. Exoterically the Pentacles are synonymous with coins and represent material values on the physical plane. Pentacles in the more recondite sense, however, are symbols of magic and dominion over the elemental forces. Thus the Pentacles in our deck are colored citrine, russet and olive, symbolizing the elementary forces in Malkuth, and bear a Pentagram at the center, corresponding to man's dominion over these forces.

The Ace of Pentacles symbolizes the powers of Kether in Assiah. Kether is the Primum Mobile, ראשית הבלגלים, Rashith ha-Galgalm, "the beginning of the whirlings". Herein is expressed the Qabalistic idea that all physical forms are the result of a series of whirling motions originating in the Primal Will. This idea is now finding confirmation with modern physicists whose investigations have lead them to believe that whirling motion is the basis of form.

The Ace of Pentacles, in its design, shows the Primal Will Force, symbolized by the hand, holding a coin emblazoned with a pentagram. The pentagram itself is a symbol for the idea that the solidest physical forms are manifestations of the whirling motion of radiant energy. The pentagram is employed in various magical operations because its very form corresponds to the mathematical formula which states man's dominion over all that is below. This formula, as outlined in earlier lessons, is basically: "the portion of the lesser part is to the portion of the greater part in the same relationship as the greater part is to the whole". Understanding and utilization of what the pentagram stands for leads to mental control of the currents of the Astral Light, which is the goal of Alchemy and all occult practices.

As Root of the Powers of Earth, the Ace of Pentacles corresponds to the Kether Will-Force as it expresses on the physical plane. This includes materiality in all its phases, whether 'good' or 'evil'. Thus it includes the power of the world of illusions and appearances over human consciousness, as symbolized in Key 15. The Devil in Key 15, Capricorn, represents the element of earth as it is misunderstood by those who are misled by superficial appearances. This misunderstanding is due to ignorance of man's place in the cosmic order. For milleniums man has been mentally reversing his own true position, and, consequently, everything in his worldly experience has seemed to be chaotic and full of misery. Man finds only misery when he accepts, without criticism, the superficial appearances of the world of name and form. Ayin, the letter printed on Key 15, means the eye as the organ of sight. It also means superficial show or surface appearance. Yet the Devil in Key 15 is also the Renewing Intelligence, for it is in earth, even in the solid physical forms surrounding us, that we shall find, through meditation and practice, the actual presence of the power which makes all things new. From the very bondage of midunderstanding will

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come forth liberation when we truly understand the nature of this world.

As we have learned from our study of Alchemy, there is a magical earth which transcends or contains all the other elements. In Genesis is the statement, "The earth was without form and void." Thus the Qabalistic idea of the primal substance, corresponding to the Ace of Pentacles, is that of absolute emptiness of form. The magical earth is said to contain, or be the cause of, the other three elements corresponding to the Divine Triad: Kether, Air; Chokmah, Fire; and Binah, Water. All are derived from the primary magical earth, which is really the Ain, אֵין, Ain Suph, אֵין סוּף, and the Ain Suph Aur, אֵין סוּף אֹר, the Three Veils of the Absolute preceding the Divine Triad.

As the Kether of Assiah, the Ace of Pentacles symbolizes the concrete, definite expression of that inner urge which drives the Life-Breath into manifestation from behind the Veils of the Absolute and urges it on from peak to peak of manifestation. It is also from the intrinsic nature of Alchemical earth, the power to produce tangible physical objects, that will eventually come the impulses which will bring about the unfoldment of the highest powers in man. "That which is above is as that which is below and that which is below is as that which is above for the performance of the miracles of the One Thing." This magical earth, as the Emerald Tablet intimates, is the substance out of which all other substances are derived.

Astrologically, the Ace of Pentacles corresponds to the entire fourth quarter of the zodiac, beginning with the cardinal earth sign Capricorn, ruled by Saturn and including Aquarius, co-ruled by Saturn and Uranus and Pisces ruled by Neptune and Jupiter. Key 21 corresponds to Saturn and also symbolizes the element of earth itself. There is a close connection between alchemical earth and Saturn. The Saturn force symbolizes the condensing, limiting property which initiates concrete existence and gives definite expression to the inner urge of the Life-power. Thus the Ace of Pentacles as the 'beginning of the whirlings' in Assiah symbolizes the beginning of definite expression. In the Emerald Tablet we further read, "Its power is integrating if it be turned toward earth." Our work as advanced Builders is to endeavor to perceive this integrating power called earth as the "One Thing out of which all things have their birth by adaptation". We must come to realize that the seeming rigidity, solidity and apparent fixity of physical forms are but veils for spiritual energy. We must comprehend what earth really is if we are to become masters of form.

It must be repeated often that Alchemy is not a purely metaphysical pursuit. Its theory and practice are based on the real, as opposed to the apparent, nature of the physical universe. Its object is to produce a personality instrument through which the forces and forms of the physical world are mastered. Thus the Ace of Pentacles shows a hand, symbol of Will, holding a Pentacle composed of the colors associated with the 'elementary inhabitants', intimating command and understanding of all physical phenomena. The way of attainment is not escape from the physical earth. It is the way by which one

gains true understanding of the real nature of earth. The essence of this knowledge is that all things are expressions of the Primal Will in Kether. All things are embodiments of the invisible earth, which is really radiant energy. Mastery is based upon understanding that 'natural law' is the outward operation of the One True Will Force in the universe. By obedience to law we come into union with the cosmic directive power. This union leads to the ability to determine what forms the One Thing shall assume on the physical plane.

Qabalistic science says that the underlying energy which gives mass and weight to all things and arouses those sensations which are at the bottom of our notion of substance, is the vibration of radiant energy. What vibrates is living Light. This is also the medium or vehicle in which the various rates of vibration are propagated. Even the hardest and solidest physical objects are forms of sound vibration. The invisible magical earth is really the mind stuff, the Prakriti or Maya Shakti of the Hindus. It is the original mode of the Life-power; it is the radiant darkness behind the three veils of the Absolute. In our separative, intellectual thinking we have a tendency to conclude that each thing and class of things stands isolated. Yet from all our occult studies we have come to realize that the universe is essentially mental. This does not mean that the physical plane and its forms are false or non-existent. It means that the various alterations of the world of appearances which come forth from the womb of the Infinite Living Mind are in no sense to be denied — they are to be understood, and the delusions resulting from man's misinterpretations of these actualities are to be cleared away.

Fundamental to this right understanding is the realization that physical actualities are not opposed to mental states. When we become proficient in the Great Work it will not be by effecting a triumph of mind over matter. What it will do is to enable us to preserve unbroken the sequence of creative transformations from the mental imagery to the embodiment of our images in physical forms. It will also enable us to speed up the process so that the elapsed time between the conception of a mental image and its outward manifestation in the world of things will be shortened.

The Ace of Pentacles also represents, macrocosmically, the condensation of physical radiant energy at a point as large as the central sun of a world system or as small as the central nucleus of an atom. Microcosmically our point of physical contact with the higher aspects of Kether or Yekhidah is the Pineal gland. This third eye is what we are evolving in our spiritual work so as to bring our personality into conscious contact with superphysical levels of being. This bodily center is a focal point wherein is concentrated a whirling vortex of radiant energy. The Primordial Intelligence of Kether as it manifests down through all the worlds is living, conscious light. In all worlds the Ace or One is a contraction of power at a point of condensation which, in relation to successive stages of manifestation, becomes a point of radiation. Thus the Ace of Pentacles, in one sense, corresponds to our physical sun as the center of energy for our world. Our work leads us to knowledge of the real Presence of Kether at the inner-

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most center of human personality. It will lead us to an ever increasing grasp of the possibilities for bringing to bear the limitless potencies of this Presence so as to effect transformations in our personality, and through our personality to effect transformations in human society, and, finally, in the physical conditions of human environment.

MEDITATION

For your meditational practice with the Ace of Pentacles, combine it with Keys 15, 17 and 18 and their rulers, Keys 21, 0, 12 and 10. The period ruled by Earth begins with the winter Solstice and is connected with the birth of the Savior. It is actually the time when the sun is 'reborn' or 'renewed', having reached its darkest day. Keep these ideas in mind as you go through your Technique with the Tarot Keys involved. The Renewal of the Mind is to be accomplished through understanding of the real nature of the element of earth.

KEY DIVINATORY MEANINGS

The time period is from the beginning of Capricorn to the end of Pisces, December 22 to March 20. Occult title: The Root of the Powers of Earth. Divinatory meanings: The power of Will as expressed on the physical plane. Materiality in all its phases, whether good or evil. "The things that are Caesar's." The power of the world-illusion. Material gain, contentment, wealth, and the things, conditions and works which contribute to such gain.

KEY WORD

Materiality.

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SUIT OF PENTACLES COLORING INSTRUCTIONS

ACE OF PENTACLES

OLIVE (COMBINE VIOLET & GREEN) - Rim of coin.
RUSSET (COMBINE ORANGE & VIOLET) - Center background
of coin.
CITRINE (COMBINE GREEN & ORANGE) - Pentagram at
center of coin.
FLESH COLOR - Hand.
GREY - Cloud.
UNCOLORED - Do not paint the background.

PENTACLES KEYS NO. 2 THROUGH 10

Paint all Pentacles the same as in Ace. Be careful not to get these tertiary colors too dark wherever used. Also paint Pentacles in Court cards in the same manner.

KING OF PENTACLES

RUSSET - Bull's head on tapestry.
" - Crown.
CITRINE - Grass.
PALE BLUE-VIOLET - Sky.
DEEP BLUE-VIOLET - Lining of robe.
VIOLET - Grape design on robe.
" - Shoes.
GREEN - Garland on tapestry.
" - Foliage.
GREY - Castle.
RED - Roof of castle.

QUEEN OF PENTACLES

RUSSET - Chair (not cupid design).
" - Gown.
LIGHT RUSSET - Slippers.
BLUE-VIOLET - Cloak.
PALE BLUE-VIOLET - Sky.
CITRINE - Grass.
OLIVE - Hill.
FLESH COLOR - Face and hands of Queen (and all court card
figures).
" - Cupid's face.
YELLOW - Cupid's hair.
PALE VIOLET - Queen's veil.
DARK GREEN - Foliage.
DEEP PINK - Rose.
REDDISH GOLD - Queen's crown.

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PENTACLES COLORING INSTRUCTIONS (Cont.)

KNIGHT OF PENTACLES

RUSSET - Horse.
CITRINE - Grass.
BLUE-VIOLET - Saddle and trappings.
PALE BLUE-VIOLET - Sky.
VIOLET - Feather.
RED-VIOLET - Knight's armor.
GREY - Castle.
RED - Roof of castle.

PAGE OF PENTACLES

RUSSET - Plume.
" - Sleeves and hose.
CITRINE - Shoes.
" - Grass.
PALE BLUE-VIOLET - Sky.
VIOLET - Hat.
" - Lining of cape.
PALE VIOLET - Blouse.
LIGHT BROWN - Road.
GREY - Castle.
RED - Roof of castle.
WHITE - Collar of cape.

THE ORACLE OF TAROT

Lesson Fifty-one

THE TWO OF PENTACLES

The Two of Pentacles symbolizes the powers of Chokmah, Wisdom, functioning in Assiah, the material world. To Chokmah is attributed the Sphere of the Zodiac, corresponding to the eternal cycles of manifestation as they express through the orderly arrangement of the heavenly bodies.

We must remember that the potency of the Life-power is infinite and eternal. There have always been, and are now, an infinite number of possibilities of manifestation beyond what we know, or even can know. With every moment of time, as we reckon it, a new cycle of creation begins. The Wisdom of the Life-power cannot be limited by what has gone before.

The Two of Pentacles is particularly related to Chokmah as the active power of conscious life, the power which begins all cycles of creation great and small. Attributed to Chokmah is Masloth, מסלות, literally 'highways'. It refers to the order and arrangement of the constellations which are made up of suns. Masloth is another name for the 'Kingdom of the Skies' or the 'Kingdom of Heaven'. In Assiah this Hebrew word refers to the actual presence of the physical constellations in the sky. The motion which is represented in this order of the heavens is a mental order, and the energy manifested in that order is conscious and vital. Our work as Builders is to find this same order in our microcosmic world and learn to utilize this eternal Wisdom within for transmuting our personality complex into the 'new creature' of perfected adeptship.

This order of the heavens is rational and may be perceived. Such perception, however, requires us to awaken to conscious awareness of the true nature of the human Ego. Remember, your whole personality, on all planes, is a vehicle for, and an expression of, the cosmic order. The Wisdom of Chokmah, which continually creates the universe, has its abode in you. This Presence is the basis for all the operations of the Magic of Light which we are becoming ever more proficient in performing.

Magic directs forces already in operation. It links the personal energy of the operator with the currents of cosmic activity. The operator in the Great Work does not generate this cosmic activity. His personal energy contributes nothing of importance to the magical operation. He simply tunes in and gives specific direction to the transmuting currents. Yet the forces associated with the planetary and zodiacal vibrations are actually our own forces. They are present in us at all times. The special act of recognition and direction we give them in performing our techniques simply supplies the conditions required for certain specific uses of these occult powers. The primary objective of all Alchemical, healing, transmutational and magical practices is really the purification

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and consecration of these Earthly Temples. Purified so that they may serve as transparent channels for higher forces and consecrated to directing these powers toward the evolution of this planet and the good of all mankind. It is a good practice before beginning any technique to state your intention to make your body a fit channel for spiritual work. This comes before all else. Our one true desire should be to participate constructively in the evolutionary process, so as to bring into actual existence the ancient promise of the New Age of Brotherhood on earth.

Astrologically, the Two of Pentacles corresponds to the first decanate of Capricorn, ruled by Saturn. Capricorn, through Key 15, is associated with the world of appearances. That which is personified by the Devil is what tells man falsehoods about his nature and what deceives him concerning his rightful place in the universal order. Key 15, however, is also the Renewing Intelligence, which is said to be so called because, "by it the Holy God renews all that is begun afresh in the creation of the world". Thus there is a connection between the false appearances of things and the consciousness which makes all things new. Coping with appearances develops our mental faculties. The path of the Renewing Intelligence energizes Hod, sphere of the intellect. When the pain and bondage of belief in false appearances becomes too terrifying, we begin to seek a way out. What we fear finally leads us to discovery. Hence it is our instructor (Saturn in Capricorn) and sets our feet on the path leading to liberation.

In 2 Samuel 22:7 and in Psalm 18:26 is the statement: "With the pure thou wilt show thyself pure and with the perverse thou wilt show thyself perverse." The Life-power presents Itself to us as we conceive it. It is in puzzles, paradoxes, difficulties and problems that Those Who Know find cause for rejoicing and mirth, both attributes of Key 15. Hence, in all messages which have been received from those regarded as Masters of Wisdom we find the idea reiterated that they have great problems to which they have, as yet, found no answer. "We have solved the problems which seem so difficult to you", they tell us. "We know the Way which leads to freedom from bondage to circumstance, from sickness, from the dread of death, from the semblance of poverty or other forms of inadequate supply. Yet we also have problems; only we know how to go about solving them because we possess the Universal Solvent. You also possess it, or the materials from which it may be made by the alchemical art . . .". When you learn to utilize the Universal Solvent, the world of appearances will take on a new meaning which will lead to the rejoicing and mirth promised to us by those who have gone before.

The stage of the Great Work associated with Capricorn is Fermentation and is principally concerned with means for gaining freedom from bondage to appearances. It is the attainment of freedom from whatever is likely to vitiate the clear flow of the Life-power through us. The Techniques in these lessons help free us from the fear-thoughts and negative emotions characteristic of the mental activity

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of persons under the hypnosis of things as they look. In reference to the Temple of human personality, it is not merely the physical body which gains freedom; the temple of personality includes our subtle bodies, all of which are affected by our work with Tarot.

The Wisdom of Chokmah includes all this knowledge. It is the perfect self-knowledge, the complete self-awareness of the One Being. As Masloth, sphere of the zodiac or fixed stars, Chokmah or Wisdom is seen to be one with Light. This is the light of which all luminaries (suns and stars) are condensations into physical form. In Assiah, this light radiates from stars or suns and is reflected by planets and their satellites. This radiant energy is alive and it is conscious. It is Chaiah, חַיָּה, the universal life force which is latent in the mineral kingdom and becomes progressively more active as it ascends the evolutionary scale.

Knowledge of the order of the heavenly bodies is fundamental in the Building of our regenerated Temple of God. This does not mean slavish adherence to exoteric ideas of astrology. What is essential is that we should understand that all events in the universe, including our lives, are related. There are links of connection everywhere. No event occurs by itself. Nothing happens by chance. The reign of law is truly universal. We must be aware of the various influences in our environment, and through this awareness we must learn to intelligently control and direct the course of our lives. This is truly overcoming the hypnotic effect of false appearances while living in a physical body.

Chokmah refers to the high level of consciousness which enables us to be participants in, and administrators of, the heavenly order. Key 21, ruler of Capricorn, is called the Administrative Intelligence. To enter the Kingdom of Heaven is to enter into the spirit of the cosmic order spread out before us in the skies. The Wisdom of Chokmah is a wisdom which includes knowledge of astronomical relationships and the connection between the heavenly order and the affairs of men. In one sense the heavenly order is a manifestation of that basic unknown power called gravitation and of the radiant energy of electro-magnetism. Because the universe is mental, this radiant energy is actually the energy of spiritual consciousness.

In its connection with the first decanate of Capricorn, the Two of Pentacles corresponds to the Black Work of Alchemy wherein we endeavor to make our physical bodies fitting channels for the wisdom of Chokmah. In this part of the alchemical process, one is concerned with techniques whereby old false appearances of reality are broken down or dissolved. Ayin, as we have seen, means the visible part of an object or the surface appearance. Even in ordinary Hebrew, Ayin is associated with the phenomenal as opposed to the real; with what is given in sensation or impression as opposed to what is subject to rational verification. The eye is thus the sign of man's finite experience of things as they seem, as opposed to things as they really are. Through the function of the eye we become aware of the phantasmagoria of the phenomenal world. The

natural untrained eye is a great deceiver; thus the Devil of Key 15 is called the Slanderer. Yet remember he is also one with that which Renews all things. The earth itself is not a world of deception. Our delusions arise from our tendency to take things at face value. During incarnate existence the world of appearances attracts our attention, excites our interest and piques our curiosity, however much we misunderstand it. Wonder is truly the beginning of the Way which leads to the renewal of personality. Thus the Black Work of Alchemy is destructive and breaks down error so that Renewal may take place. The exaltation of Mars in Capricorn is one indication of this. Following the Black Work is the White Work. It has to do with techniques which help us to see all our personal activities as reflections of the true patterns in the universal mind.

The design on the Two of Pentacles shows one coin over the other in balanced disposition. It suggests alternation, duplication, fluctuation (which are meanings of the number two), and the Hermetic doctrine of "that which is above is as that which is below . . .". The pentacle is also a symbol of Magic. Any valid symbol can be called the visible sign of an invisible idea or quality of the Life-power. The source of all genuine symbols is the mind of the Lord of the Universe. Both the subconsciousness of man and the physical world of Assiah have been sown with symbols. Proper understanding and utilization of these symbols is an important part of the practical work on the Path of Return.

Since Chokmah corresponds to the Life-force, the Two of Pentacles refers to the power behind all our actions while incarnate on the physical plane of Assiah. Thus all manifestations of your personal vitality are part of, and conditioned by, the cosmic activities in the sky. The transmutational work correlating with the Two of Pentacles has to do with recognizing every activity of your existence as part of the motion of the universe. This eventually will lead to freedom from circumscribing and limiting your capacities and powers by past experience, what you have done before, or even by what others have accomplished. We must use every device that we can imagine to see our life, our personality, our incarnate existence, as the One Life, in a particular time-space framework. The Wisdom which fashioned the world is the true basis of all that you are and all that you do.

Through human personality the Wisdom of Chokmah takes form in thought and word. This is the same wisdom that we see distorted while we are yet unripe and while the world is yet unripe. But this same wisdom, through the agency of our unwise actions, sooner or later ripens us. Thus we see that Chokmah, as it expresses on the physical plane, and symbolized by the Two of Pentacles, correlates astrologically with Saturn, ruler of Capricorn and known as the Great Teacher. He is the teacher who restricts us so that we can learn who and what we really are and so that we can learn to see the Angel of Reality behind the Devil of delusive physical appearances.

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The Hebrew name for the Sphere of the Zodiac attributed to Chokmah is Masloth, מסלול, 536. Its literal meaning is 'highways' or 'roads' and indicates that whatever the life-force may be in itself, it is also identified with the radiant energy streaming from suns or stars. Thus it is something by no means wholly metaphysical. The life-force which is the power of formation is the same force which pours itself from innumerable suns. For us it is not only the energy of our sun, but also, as science is beginning to discover, the energy of radiations from the cosmos which directly affect human vitality. 536 is also the number of Olahm ha-assiah, עולם העשיה, the World of Assiah. What is indicated is that what we think of as the material world has its actual substance, or basis, in the radiant energy of Chokmah. Our personal life force is one form of that energy, and the physical things surrounding us are another form of the same energy. Assiah, or the world of action, is also called the world of shells. This refers to the world of matter made up of the grosser elements of the other three worlds. In it is also the abode of the evil spirits or 'shells' called Qlipoth, קליפות, the material shells.

MEDITATION

Begin your practice this week by intoning the Divine Name, Yod Heh Vav Heh, attributed to Chokmah. Combine the Two of Pentacles with Keys 15 and 21 and intone as usual. Remember, Key 21 is also a symbol of earth, the element related to the Suit of Pentacles. Its meanings are therefore tied in with all Keys of this suit. The freedom from bondage which The World dancer depicts is a freedom which can be gained while we are incarnate on the physical plane. It is a state of consciousness wherein the personality becomes attuned to the Wisdom of Chokmah and thus sees with the eyes of the 'twice born'. When we see truly, the concreteness, limitations, pains and bondage of this world are no longer valid. We see that there is only One Force, and that It is essentially one with Light.

KEY DIVINATORY MEANINGS

The time period is the first decanate of Capricorn, December 22 to December 31, under the rulership of Saturn. Meanings: Well-Dignified: harmony in the midst of change; alternation of gain and loss; change of occupation; travel in quest of wealth; ups and downs of fortune; a visit to friends. Ill-Dignified: intimates discontent; foolishness in the management of resources; restricted condition of material affairs due to bad management; the Querent is probably too talkative and too suspicious. He is kind, but inconsistent, and should avoid arguments.

KEY WORD

Fluctuation.

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THE ORACLE OF TAROT

Lesson Fifty-two

THE THREE OF PENTACLES

The Three of Pentacles corresponds to Binah, sphere of the activity of Saturn, in Assiah the world of physical phenomena. With all the Keys of the suit of Pentacles we are dealing, most specifically, with the Sephirah relative to their activity as the sphere of a planet, and with their influence in the world of name and form. The Sephiroth, remember, are the spheres of planetary action, not the planets themselves. For example, the sphere of a person's activity is the field in which he works. Similarly, the sphere of a planet's activity is the field of that planet's operation.

In the Four Qabalistic Worlds we found Atziluth was related most specifically to the Divine Powers or Names corresponding to each Sephirah. Briah was related to the forces of the archangels and and Yetzirah to the angelic forces or 'heads' of the elemental inhabitants who are at work on the plane just within that of our material world of appearances. Now, in Assiah, it is the planetary forces with which we are particularly concerned.

Binah, the name of the third Sephirah, is the number 67, which is also the number of Zählal, ללז, to shake, to tremble; the root idea is that of vibration. Vibration is alternating activity, and the vibratory pitch of anything represents certain fixed limits or boundaries. This coincides with Binah as the first Sephirah of limitation and thus as the basis of all form. Saturn is active in Binah because its root meaning is the same limitation and 'fixing of boundaries' which is essential to the expression of anything at all. 67 is also the number of Khanhat, חנח, to embalm or preserve. Binah, as Understanding, is a preservative and has to do with the preservation of a body of wisdom inherited from the past. Microcosmically, as the Sephirah connected with the grade of Master of the Temple, Binah has to do with the perfecting of human personality through complete mastery of the physical organism.

The practical work in this course has included various meditational combinations between what the Tarot Keys symbolize and the meanings of the Sephiratic powers or forces. We have correlated these relative to their function in the Four Worlds of the Qabalists. Such Techniques help us to develop the ability to measure accurately and to discriminate keenly between slightly different aspects of closely similar things. These seeming mental gymnastics have been proven, through centuries of use, to be conducive to such results. Remember, we are preparing ourselves to command physical conditions by mental means. Every person in the world who now exercises any appreciable degree of such control has submitted himself to this, or to some similar system of mental discipline and control. This type of practice utilizes the highest aspects of the Saturnine restrictive force and has for its eventual goal the gaining of intuitional guidance from the Divine Soul, Neshamah in Binah. Contact with Neshamah brings us to first-

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hand knowledge that our personal Ego, to which we apply the pronoun "I", is really one with this Universal Divine Soul seated in Binah.

The Three of Pentacles, as Binah in Assiah, is particularly related to alchemical earth as the source of all manifestation. The power of separation, which is the basis of any form whatever, is also attributed to Binah and to Saturn. Binah is motion away from the One toward the many and is therefore the cause of all the appearances which constitute the complex tapestry of apparent existence. This also ties in with the Three of Pentacles as the second decanate of Capricorn, Key 15, associated with outward appearances. The second decanate is ruled by the Venus of Taurus and thus by the power of mental imagery in an earthy sign. Creative imagery limits, specializes, and sets boundaries upon the flow of mental ideas. Thus it is restrictive on the mental plane. Hence the Three of Pentacles, relating to Binah, Capricorn, Saturn and Venus, is a Key to construction or that which brings about form through limitation.

In pondering the true basis of form, we must remember that weight, temperature, mass, color, space and time are effects or appearances of motion. That which initiates motion is the movement of mind. The universe is an eternal creation of the One Mind. Our personal consciousness is in the image of the universal consciousness, and so our mental images are part of the eternal creativeness of the One Reality. When we attune ourselves to receiving intuition from the Divine levels, the personal consciousness is opened to the free operation of the Principle of Embodiment associated with Binah. When this principle has unobstructed play in the field of a particular human personality, the effect is that such a one can make for himself a body suitable for any physical environment whatever, whether here on earth or elsewhere in the universe. Binah, as the Sanctifying Intelligence, is the power which perfects human vehicles. The physical vehicle of such a person is charged with subtle forms of energy, just as a magnet may be charged and retain the charge for some time.

All this indicates, once again, that the highest function of our self-conscious awareness is to clear the way for the influx of light from above. The real world, as the Universal Mind sees it, is a world in which every activity works toward the expression of freedom. It is a world in which every chain of cause and effect leads to the production of a beautiful result. Your world, whether relatively peaceful or full of sorrow at the present time, will begin to improve, and inharmonies will begin to disappear, when you learn to express the magical intelligence of Neshamah more fully.

The Three of Pentacles corresponds to that aspect of Binah whereby genera, species and individuals are brought into actual physical embodiment. In its more esoteric aspects the forces correlating with the Three of Pentacles have to do with this finitizing, specializing force relative to that which alchemists call the Magical Earth. It is said that this element, the Magical Earth, holds the Key to the unfolding of the higher powers of man. This is another intimation that in-

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carnate existence, which seemingly separates and limits, is absolutely necessary to the furtherance of the Divine Intention. We have also found a close connection between alchemical earth and Saturn. Key 21 is attributed to both. If it were not for the specializing activities associated with Binah, with Saturn and with Alchemical earth, our consciousness of "I" could not be developed. Thus this individualized "I" consciousness is an integral part of the evolutionary process whereby human personal centers of the One Life are able to participate in the cosmic administration.

The means for such participation is through human creative imagery. By the use of this Venusian power, man, as a center of the One Force, determines what forms the Life-power will assume in the appearances of manifest existence. All things in the universe are inter-related. Nothing stands alone. We, as advanced Builders, are learning the secrets of this connecting relationship which will enable us to attract whatever we need for a more bountiful life, whether physical or metaphysical. A magician is a medium for the conscious expression of the irresistible power of the heavenly order. To arrive at this stage of magical work is to see with the mind's eye the One Thing in every object, attribute or circumstance in the world. Thus it will finally become evident to us that the invisible magical earth is really the living, conscious energy which is shaped metaphysically by our acts of creative imagination. The laws of life are eternal. We do nothing whatever to alter them. They are in operation whether we know it or not. When we do recognize them, we are sharing a knowledge which the Universal Mind has never forgotten.

An essential part of the Great Work is the personality level recognition of the way the One Power can and does work. It is direct recognition of the orderly process by which form is manifested everywhere. It needs to be recognized and followed. In one sense, human personality can be regarded as an invention which the Life-power has brought into manifestation so that, through its instrumentality, effects may be produced in the world of relative manifestation which could not otherwise come into actual expression.

Our first work is with the forces symbolized by the Tarot suits as they affect us on the physical plane. This work of preparation is part of the alchemical process. It begins with right use of physical materials: food (Pentacles), air (Swords), water (Cups) and light (Wands). All are forms of the One Thing and must be utilized properly in the building of the Temple of Regeneration. The Four Worlds to which they correspond are also aspects of the One Thing. Success, for us, depends upon our learning to separate the subtle, etherial forms of the life essence from the gross forms in which nature presents them to us. The first stages of the Great Work are thus directed toward changes in the alchemist's own organism. Perfect mastery of the alchemical process will put us in a position where we can, at will, alter the electronic structure of any portion of the physical universe. Yet we must remember that the primary object of all our work is the mental and physical transmutation of our own body and personality.

The design in the Three of Pentacles forms a triangle, the geometrical figure corresponding to the number three. This is also the form of the Greek capital letter Delta, which is the same as the Hebrew letter Daleth, Key 3, Venus. The ancient form of the letter Daleth itself was a triangle, but with the point downward instead of at the top as in the Greek letter. In number symbolism, three corresponds to multiplication, increase, growth, augmentation, expansion, amplification, extension, productiveness, fecundity, generation; the response of subconscious mental activity to self-conscious impulses in the generation of mental images; hence Understanding.

Key 3, Daleth, symbolizes the womb of manifestation, opening to receive the germ, closing during the period of gestation, and then opening to send the newborn creature into the world. This activity is the same on all planes. Thus psychologically Daleth has to do with the activity of our subconscious mind. It receives the seed impulse of observations made during periods of concentrated attention. This is followed by a cycle of development within the field of subconsciousness. Then it 'opens' to send forth a new idea, invention, plan or creation into the field of self-conscious awareness. The form of this completed result of creative imagination may be altogether different from the form taken by the original seed thought, but the life in that form is continuous with the life in the seed thought, just as the life in a human body is continuous with the life in the spermatozoon and ovum from which that body was developed. In this operation of subconsciousness, there is an apparent accretion of materials around a vital center. This is as true in mental as in physical creation. Thus the Greek noun Delta, a triangle, correlating with Daleth, represents both the feminine organ of generation and the accretion of alluvial soil at the mouth of a river.

It is our business, as advanced Builders and Qabalists, to learn to perceive the development of our mental images into physical expressions. Under ordinary conditions strong mental images are gradually precipitated into materiality through a series of subtle transformations so slight that we are usually unable to trace the links in the series. As we become more proficient in our perceptions and understanding of the process of embodiment, we will find that our mental images are becoming manifest actualities more quickly. This, when carried to perfection, is the secret of instantaneous healing and works of power such as the changing of water into wine. Yet the law is ever the same. Mental imagery is the basis of bodily and environmental conditions. The states of body and environment which we are now experiencing are the fruition of our past mental imagery. Part of the practical work of alchemy is to learn to trace these lines of cause and effect in our past experiences. We must become actively aware of the fact that all the outer circumstances in our lives are the physical embodiments of pre-existent mental patterns.

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Shabbathai, שַׁבְּתָאִי, 713, is the Hebrew name for Saturn. The literal meaning of Shabbathai is rest, and it relates to the seventh day of rest. 713 is also the number of Teshubah, תְּשׁוּבָה. As a noun it means: answer, reply; return to God. As a verb: to return (to a place); to return (in time), to recur; to return to former ways, to repent. Sanctification associated with Binah is the result of following the Way of Return. The parable of the Prodigal is the comment.

MEDITATION

For your meditational work this week, combine the Three of Pentacles with Keys 15, 21 and 3. Begin your Technique by intoning the Divine Name attributed to Binah, which is Elohim; then proceed with your color and sound correlation. In your meditational work with this combination of Keys, endeavor to unveil the links of relationship between your creative imagery in the past and your present circumstances, problems and relationships. This practice is invaluable in gaining true understanding of the principle of embodiment which is the basis of all spiritual development and of magical control of circumstances here on the physical plane.

KEY DIVINATORY MEANINGS

The time period is the second decanate of Capricorn, under the rulership of Venus, from January 1 to January 9. Well-Dignified: construction; increase, growth; financial gain; the building up of favorable conditions; gain in commercial transactions; rank or prestige in vocation or business; beginning of matters to be perfected later. Ill-Dignified: selfishness; cleverness in business, but lack of scruples; narrowness and prejudice; too much ambition.

KEY WORD

Constructiveness.

##

THE ORACLE OF TAROT

Lesson Fifty-three

THE FOUR OF PENTACLES

The Four of Pentacles symbolizes the influence of Chesed and Gedulah, Mercy and Magnificence, in Assiah. Chesed is the sphere of Jupiter; therefore the Four of Pentacles is particularly related to the activities of this planet, both astrologically and as an interior center, because Assiah is assigned specifically to the planetary forces relative to the Sephiroth. Key 10, Jupiter, is the western face of the Cube of Space; thus it corresponds to events and circumstances in the immediate present. What surrounds us now is the culmination of a stream of events coming out of the past. The present situation, therefore, represents the end of a cycle of preceding activities.

The basic idea suggested by Kaph, the letter on Key 10, is grasp or comprehension. When we grasp the principles of manifestation and see their expression in the material world of Assiah, we are experiencing the consciousness expressed by the Four of Pentacles. This grasp will enable us to see the workings of the beneficence, compassion and loving-kindness of Chesed behind all the veils of appearance in Assiah. The principle of evolution, expressed cosmically as cyclic rotary motion, is an intelligible principle. We can understand it and apply it to our environment and to our material circumstances. Jupiter is the Greater Fortune and ruler of the gods; thus this comprehension includes the ability to comprehend the underlying law which governs human destiny.

Astrologically the Four of Pentacles correlates with the third decanate of Capricorn, Key 15, ruled by the Mercury of Virgo. Actually, the Devil of Key 15 is the universal power of materialization which seems to enclose the Limitless Light within boundaries of three-dimensional existence. This is the power which apparently subdivides the One Life into many separate lives. Yet this same power is what redeems, renews, enlightens and develops self-conscious perception and awareness. It is the same power which finally liberates us from delusion. When we understand what it really is and what we really are, we overcome the Adversary whose name is Legion or Multiplicity. The consciousness which overcomes it is the realization of Unity. It is through Mercurial self-consciousness, through attention and observation, through forming correct interpretations and making right plans, that we come to this realization. Then the very power which has held us in chains becomes the force which sets us free. We become actively receptive to the Eternal Beneficence and Supply as we learn to attune our personal cycles with the universal cycles pictured in Key 10 and corresponding to Jupiter, whose sphere of activity is Chesed, the Fourth Sephirah.

On the Devil's body in Key 15, just below the navel, is the symbol of Mercury. Its position on the abdomen indicates the power of Mercury in Virgo, correlated with the Four of Pentacles. This Virgo

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Mercurial power refers to enlightened mental processes which are instrumental in bringing about certain bodily responses or actions in the subtle processes of digestion and assimilation. These bodily responses, in turn, lead to the discovery of the First Matter, which is really the discovery of just what is behind the construction of form. Through conscious direction of the assimilative process we learn to utilize to the fullest the 'Potable Gold' that attunes our human level of awareness to the higher levels of Universal Memory, thus enabling us to comprehend the true meaning of Divine Compassion and the true source of Eternal Supply associated with Chesed.

The inverted Pentagram in Key 15 is a sign of the mental inversion which is rooted in the belief that the Self of man is dominated by the elements composing his physical environment. It is thus a symbol of falsehood, because it is never true that spirit can be dominated by matter. When we gain conscious control of the forces under the rulership of Virgo, this false image of man will be eradicated from our consciousness by an influx of the true Wisdom flowing down from Chokmah into Chesed through the 16th Path of the Triumphant and Eternal Intelligence associated with Key 5 and Intuition.

By its number, Key 4 of Tarot is related to the Four of Pentacles. The Emperor shows the Father, Chokmah, as the master and regulator of every external condition. He is one with the Hierophant in Key 5, who is this same regulative power applied to man's inner life. Hence Tarot synthesizes the meanings of Keys 4 and 5 in Key 9, the Hermit, associated with the functions of Virgo. At the foot of the mountain behind the Emperor in Key 4 flows a river, symbol of the truth that manifestation is a continual flow. Nothing manifested remains even for a moment exactly the same as it was a moment before.

Change is the fundamental characteristic of the manifested universe. Thus the regulative power symbolized by Key 4, by the square, and by the Fourth Sephirah as the Measuring Intelligence, is a potency which determines the shapes and outlines taken by successive transformations of the stream of manifestation. When we grasp this, we are free from one of the most dangerous human errors. Nothing is more futile than the vain endeavor to bring about a permanent fixation of any condition in the outer. Regulated change is the secret of right control of conditions. Hence the Alchemical dictum, "Dissolution is the secret of the Great Work", and from the BOOK OF TOKENS, "Destruction is the foundation of existence".

Mercury, Key 1, the decanate ruler of the Four of Pentacles, symbolizes the planning mind which deals with the problems of daily life during incarnate existence in Assiah. In our endeavor to reach our goal of expressing higher levels of awareness, we must begin with alert watchfulness here on the physical plane. Such watchfulness results in first-hand knowledge of personality as a transformer of energy. Force flows through us to whatever we give our full measure of attention. This attention, concentration and alert watchfulness

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toward our environment will develop in us the ability to see through the things which constitute the world of Assiah. We will discover the secrets of nature when we see into instead of looking at physical forms. Seeing in this way, we will also see that all changes, all transformations, are part of the Divine Beneficence and Mercy associated with the Sephirah Chesed.

It is through self-conscious mentation that man improves the natural conditions of his environment and transforms and transmutes them toward his own greater beneficence and comfort. He does this by watching nature until he perceives the underlying principle at work. He then applies the principle to produce new situations and objects in his environment. This is the basis of civilization and the principle behind the whole method of science.

The Four Suits of Tarot, corresponding to the four implements of the Magician, also correlate with the means employed by human personality to meet and deal with actual environmental conditions. The wand corresponds to attention and the fact that every problem contains its own solution. The cup is imagination, which shapes man's collected experiences into patterns. Swords, in this relationship, stand for activity. Knowledge and keen perception of relationships must be followed by doing something here in Assiah, or nothing is changed. The finished product is symbolized by the coin, or pentacle, and correlates with the fact that man's handiwork is the creator of all values on the physical plane.

Since Capricorn is related to the 10th House of material affairs and accomplishments, and Chesed embraces the idea of eternal supply, the Four of Pentacles, ruled by Mercury, symbolizes material possessions and adequate supply gained through Mercurial abilities. Remember, poverty is no mark of spirituality. Money is a wonderful invention and when rightly used is a blessing. Nowhere does the Bible condemn money; only the lust for money. Lust and love are poles apart. To love anything or anyone is to have respect for that thing or person. Love always insures proper regard for right use. He who lusts for things or persons is a stranger to love and the beneficence associated with Chesed. He seeks only selfish personal gratifications and does not understand at all the object of his deluded desire.

Thus the Pentacles correspond to the things of this world and the idea that they must not be scorned. Actually both lust for money and contempt for it are equally conducive to sorrow and pain. Those who properly respect this device, whereby all values may be measured, just as all values in science are measured by means of mathematics, understand that money is one of the greatest of human devices for the promotion of the general welfare.

This understanding is established by trial. In order to know, we must do. The theories of occultism must be tested in the experiences of this world. The Measuring Intelligence associated with Chesed implies regulated and measured proportion of constituent parts. This

is part of the Great Work of Transmutation. It combines and harmonizes all the various elements which enter into the constitution of human personality, blending them together into one Whole and utilizing these aspects of consciousness to transmute the undeveloped aspects of our personality. It is through human self-consciousness that we modify the animal level of our nature which is part of our incarnate existence. The Great Work is actually a psycho-chemical operation wherein transformations of mental states bring about corresponding changes in bodily organisms.

Thus the Four of Pentacles astrologically corresponds to Capricorn, an earth sign particularly concerned with material values and appearances. We must verify, in this world of name and form, with alert concentrated use of our Mercurial self-consciousness the teachings of Ageless Wisdom and express them through actions in Assiah. As we continue our verifications we change our body and our brain to the point where we can consciously experience our identity with the Primal Will.

On the Devil's right hand in Key 15 is a symbol which says of appearances: "There is nothing hidden, this is all that there is." This is the primary falsehood that enslaves ignorant believers in superficial appearances. The figures chained to the cube symbolize half knowledge of the physical plane. They are human, but bestialized, and represent what happens to human consciousness when it is dominated by false knowledge. Whenever we let our consciousness, even for a short time, slip into belief in the false knowledge of this world, we experience some measure of the bestialized consciousness. As Advanced Builders, who really know better, we are particularly hard hit. We find that the further along we are on the Path of Return, the less can we afford to be influenced by what the world believes to be true. Depression, hopelessness and pessimism affect us more intensely and more quickly because we have become sensitized by our occult work. It is our job to transmute not just our own personality, but by our presence on this earth to help pour joy and hope and love and beauty into the race consciousness. We are part of the All and cannot be separated from the deluded ones, but we can resist falling into the trap of belief in superficial appearances and belief in the false knowledge which keeps us from expressing our full measure of the consciousness of beneficence and unbounded supply associated with Chesed on all planes.

Thus the Four of Pentacles, as Chesed, sphere of Jupiter in Assiah, relates to our need to utilize our wisdom of cosmic activity in practical ways here on the physical plane. We must learn to see all our personal activities as expressions of some extensive cycle of cosmic activity. Jupiter, the sky-father, is man's power. Grasp, associated with the Hebrew letter Kaph, is more than intellectual apprehension of the idea of our unity with the universal cycles. We must realize it and find it in our relationships with others and in all the circumstances and environmental conditions of our life.

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The Hebrew name for Jupiter is Tzedek, צדק , 194. He is the sky father. As a verb Tzedek means: to be just, be righteous, to be in the right; be justified. 194 is also the number of Hu El qana, אין אל , He (is) a jealous God. The esoteric meaning rests on this word's sound identity with the Hebrew word meaning: to own, to possess, to set a measure to. The Divine jealousy is like that of all strong powers in the universe. More and more, in our scientific age, it is becoming evident that the more truly we measure the forces with which we are working and the more completely we comply with the principles and laws revealed by such measurement, the more perfect is our application. The powers of God and the powers of nature are the same powers. Perfect obedience to the way things really are is the price we must pay; and when we do pay it we get full measure in return — pressed down and running over.

MEDITATION

For your meditational work this week, begin as usual with the deep breathing exercise. Continue by intoning the Divine Name associated with Chesed, which is AL. Combine the Four of Pentacles with Keys 10, 15, 21 and 1, attuning yourself with the appropriate correlation of colors and tones. Proceed with the practice of scanning your past. Endeavor to see how your experiences have run in cycles and how events which seemed bitter or even disastrous at the time were actually for your greater good and growth in the larger picture which you are now able to see. The Divine Beneficence is apparent in all the circumstances of our lives when we learn how to truly see.

KEY DIVINATORY MEANINGS

The time period is the third decanate of Capricorn, under the rulership of Mercury, January 10 to 19. Meanings: Well-Dignified: opportunities for public service; an acute, sharp, penetrating, tactful temperament; economy in the arrangement of material affairs; activity in money matters. Ill-Dignified: dangers to reputation; troubles through changes not carefully considered; desire for money, but un-wisdom in its management; the Querent will meet with sharp criticism.

KEY WORD

Management.

##

THE ORACLE OF TAROT

Lesson Fifty-four

THE FIVE OF PENTACLES

The Five of Pentacles relates to the force of Geburah, sphere of Mars, in the material world of Assiah. Since in Geburah the idea of will and volition are prominent, this Key has to do with human volition expressed through activities here on the physical plane.

Volition, always concerned with action, aims at the production of some kind of change. As with other attributes expressed through personality, volition is not an individual or personal power, but the free will of the Central Self. This will-force functioning in Assiah tends toward transformation of physical conditions and phenomena. Such transformations necessitate the destruction of useless forms to make room for better ones. Destruction is associated with Mars, Key 16, and intimates power to do, whether in construction or destruction.

The volitional force needs to be understood relative to this plane of physical forces. Our job, as Advanced Builders, is to shift our center of consciousness from the lower centers to the True Ego. This will enable us to understand the true source of our will-power and the true source of all volitional drives. When we are able to continuously credit these faculties correctly, the delusion of separateness begins to be dissipated, and with it goes the suffering which such delusion creates.

The beginning of all good, of all peace and happiness, is in the firm conviction that life is eternal, that mortality is but an appearance. In very truth none of us shall ever die. To hold fast to this conviction in the face of so many seemingly contrary appearances and ideas in the material world is an act of volition. Much of what seems to be real by most of mankind gives the lie to the idea of immortality. We must learn to see all this as merely change and to develop a keen realization that the real thing behind the mask of bodily appearance is eternal and indestructible. This calls for vigorous exercise of brains and volition. It is the first stage in the correct evaluation of our place in the scheme of things.

Actually, every bit of evidence brought forth by science directly contradicts the superficial appearance of the reality of death. Forms change, but the energy of which they are composed is indestructible. Endless transformations, endless adaptations, but the One Thing remains ever the same. Even the elements of physical existence are eternal. A human body is just a set of energy vibrations maintained in human form by the presence of etheric and astral patterns. These in turn are maintained by the pattern of personality held at the center where the Ego dwells. The incarnating Ego is the maker of every human body. It uses the cells and chromosomes contributed by both parents. The spiritual entity persisting eternally, the Higher Soul, is the fashioner of these outer vehicles.

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We have seen that the human race is subject to gradual change by the long term processes of eugenics and modification of environment. Our work is to consciously participate in the evolutionary process, speeding up our transformation into the Beyond Man. At first it will seem to us that we struggle of our own volition and effort; but as we continue our work we will know that our progress is a reaction and response to impulses and wisdom flowing down from above. The Wisdom comes from the Inner Teacher, pictured in Key 5 as the Hierophant associated with Taurus. He represents your central Self or Central Ego.

Astrologically, the Five of Pentacles is related to the first decanate of Taurus, ruled by Venus. Taurus is an earth sign; thus this decanate expresses the effects of our desires and related imagery on physical plane phenomena. As we have often heard, there is a hidden relationship between the creative imagery of Venus and the volitional drive of Mars. When our elemental drives are not understood, creative imagery can take distorted forms, and lead us to mistaken forms of desire and mistaken notions of what means we should use in order to make our desires work out as actualities. Behind all Martian volitional drives is a feeling of lack or hunger. This leads to the desire to have or enjoy what we seem to lack. Actually there is no lack, no imperfection in the One Life. The sphere of Venus on the Tree is Netzach and bears the same geometrical relationship to Geburah as Geburah does to Chokmah and Tiphareth does to Kether. Volition is the reflection of the outpouring life-force, Chaiah, in Chokmah. Desire, in turn, is the reflection of the True Will seated in Geburah. We desire what God intends, in the final analysis.

The Pentagram, often called the "star of Will" is most particularly related to Geburah. Recall that it is a symbol of man and of his dominion over the elements. As Geburah expresses in Assiah, it particularly relates to human personality as the seat of that in us which is felt as will-power. Actually, according to Ageless Wisdom, this feeling of will-power is the Mars force making itself felt in the brain as the power to use our voluntary muscles and also as the power to think. The same power expresses in our muscular system as the tonicity of both voluntary and involuntary muscles. This is what gives us our general 'body sense'. The Mars force is also active in the genital organs and the nerve centers connected with them, expressing in this area as the drive to sexual union. Thus the sense of 'personal will' is produced by the manifestations of the Mars force in the brain, muscles and reproductive organs.

Because personal will is really a fallacy, belief in it is the cause of most of our troubles and problems. Therefore the Five of Pentacles, as the force of Geburah at work in Assiah, carries the divinatory connotation of trouble and uncertainty in material affairs. Until we dispel from consciousness the 'great heresy' of belief in independent personal causation of our mental and physical activities, all such activities are tinged with error and bring pain and trouble to our incarnate existence. By the exercise of reason and meditation,

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leading to intuitional guidance from higher levels of awareness, we may come to experience the true source of this feeling of will. What we begin with is our feeling that there is a real power within us, a power of choice and self-direction. We must remember that the personal will is actually a reality. Will certainly has a personal quality since we feel it most definitely within ourselves. Yet there is something in it which escapes the attention of superficial observers.

The common idea of will is that it is something in a man which he is free to use as he pleases. In some it is strong, in others weak. In all, what there is of it is self-originated. Materialistic psychologists, on the other hand, deny that there is any will at all. Whatever a man thinks or feels or does is just a reaction to some stimulus from outside, say the Determinists. No reactions, according to these theories, are really free. This is just as wrong as those who believe will-power to be personal. The sages say that there is free will, but they deny its personal origin. Personality is determined by something higher than the various stimuli originating in the environment. We, as humans, are tools invented by the One Life for a specific purpose. We are designed so that we may complete the Great Work. The laws of nature are not imposed on us by some external alien power. They are expressions of our own true nature.

Thus, our internal feeling of will is a true feeling, and it is a power at the center of our being. But it does not originate at this interior center. What it does do is become manifest or activated there in relation to man's personal consciousness or sense of identity. Remember, we cannot help feeling that we have free will; it is how we use this feeling that makes the difference. We must act as if we know ourselves to be personal instruments for the distribution of a power which is superior to every one of the conditions constituting our environment. This practice leads to a kind of perception which sets all our doubts at rest as to the reality of will.

It will also answer those puzzling questions concerning 'personal responsibility'. So, deny the little self and surrender unconditionally to the Greater Self. Divine Justice, Deen, the highest aspect of the Fifth Sephirah, is the essence of free-will. As we learn to truly understand it, we approach the wisdom of the Greater Adept who wields the mighty power of the Pentagram.

The letter Nun, Scorpio, Key 13, is related to the activity of the Mars-Geburah force in reproduction. It has the meaning of perpetuation. It is the power of life and growth to all who obey its law. To those who ignorantly or willfully set themselves in negative relation to it, this force becomes an instrument of death and destruction as indicated by Keys 13 and 16. The Path of Key 13 is the Imaginative Intelligence. Both Venus and the Imaginative Intelligence have to do with mental imagery. Control of this faculty is what establishes dominion over the Mars force. It is through works of creative imagination that we raise the Mars force from the center below the navel and bring it to bear upon the rudimentary eye in the brain which is the Pineal Gland.

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Thus the work of sublimation involves the use of various types of imagination. Man has for his birthright the power to rule all the forces of nature; hence all which is included in his environment is said to be 'under his feet'. On the other hand, man is himself subordinate to the ALL, just as nature is subordinate to him. When he realizes this truth and acts upon it, he becomes the instrument through which the perfect mastery of the Life-power over all its manifestations is expressed.

Miracles are effected by a change in our outlook. We all are prone to the mental attitude of desiring to keep ourselves today just as we were yesterday. Even when we are not particularly happy, it is more comfortable to hold on to our status quo. This rationalization can take all manner of ridiculous forms. It is not that the death process is nullified in those who welcome change, or even counteracted by something else. The Mars force which can have negative degenerative manifestations as physical disease and death when misunderstood and feared, is the same force which can be positively used to bring about physical regeneration. To accomplish this we must welcome change; we must desire perpetual and progressive transformations instead of wishing to embalm ourselves in some set form of existence which we believe to be good.

Observation will enable us to become so familiar with the fact of dying daily that all fear of what so evidently works for our good will be banished. Then we shall see clearly that what men call death is the framework of all existence and is what makes possible all mutations of human activity. To help toward this continuous way of thinking, ask yourself these questions: What makes bodies die? What makes them live? How do they get here? Begin by examining your day by day thoughts, desires and uses of volition. Get rid of the desire to stay put, whatever form it takes. Substitute the desire to make yourself more and more useful to the One Life. Soon you will begin hearing the Voice of Interior Hearing, the Hierophant of Key 5, telling you the secret of mental and physical regeneration based on correct use and understanding of the Mars force. The Five of Pentacles, particularly related to this force as it expresses on the physical plane, is a symbol of this secret. The symbolism of this Key shows five pentacles, and the pentagram in the center is itself the number 5. Five times 5 corresponds to the 25 cells of the magic square of Mars. (See Magical Language 14:5.) He who hath ears to hear, let him hear.

Key 5, associated with Taurus, is also the letter Vav, meaning nail or hook, or that which holds two things together. Thus 5, the number of man, stands for mediation and intervention. Five, Vav and the Pentagram all represent man as the mediator between what is above and what is below. The function assigned to Key 5 is hearing, which is the principle link between one human mind and another. As we know, physical hearing is not all that is meant. It embraces Interior Hearing, whereby we may be guided by the Voice or True Self. To know our will as an instrument of the One Will is to be open to the guidance from the Hierophant, whose counsel always helps us to over-

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come some obstacle, avoid some danger, or transform some seemingly adverse circumstance.

Key 5 is associated with the 16th Path of the Triumphant and Eternal Intelligence. The counsel of the Voice is eternal because it is based on eternal principles. Thus intuition is the fruit of surrender to the One Will. Remember, however, intuition is not a substitute for reason. The Emperor is the letter Heh, whose value is 5, associating him also with the Fifth Sephirah. The Inner Teacher does not instruct incompetents who will not take the trouble to observe, remember, imagine and reason. The ministers before the Teacher in Key 5 symbolize personal acquisition of knowledge (lilies) and personal development and cultivation of desire (roses).

The Emperor and the Hierophant are the same force in different spheres of operation. In Key 4, the Emperor is operating on the objective external plane whence we gather experience. In Key 5, the emphasis is on the inner realm wherein man gains his wisdom and knowledge as to the significance of what goes on around him. These are often called two worlds, but are really just the outside and the inside of one world. The one is not more real nor more true than the other. More than this, either realm, taken by itself, is incomplete and, to that extent, really false. The world outside, reported by our senses, is real, and they who deny it and turn exclusively to inner realms are in error. Likewise, the outer world is devoid of meaning apart from the inner one. The wisdom of the inner world is meaningless unless it be put to use and service in the realm outside.

Note that Key 4, depicting outer reason and dominion, is associated with Aries, a fire sign corresponding to Atziluth, the highest and innermost plane; while Key 5, Interior Hearing, is associated with Taurus, an earth sign corresponding to Assiah, the lowest and outermost level of awareness. Remember that every great principle, every eternal truth, is already part of the wisdom of your True Self. Intuition is really recollection, as the exaltation of the Moon in Taurus intimates. It brings up treasures of wisdom buried deep in the race subconsciousness and brings down new treasures from the superconscious level above that of self-conscious awareness. Intuition comes to us when the mind is silenced. You cannot listen if you are talking to yourself.

Madim, מַדִּים, is the Hebrew word for Mars. It is a plural, and the significance is, literally, 'powers of vehement strength'. The gematria of this word includes Daniel, דָּנִיֵּל, the prophet and astrologer. This name combines the letters of Dan, דָּן, with those of Al, אֵל, so that it is a symbol of the expression of the latent powers of the Fourth Path, designated by the Divine Name Al, אֵל, through the activities of the Fifth Path, Dan, דָּן. Ha-mem, הַמֵּם, the waters, is also 95. Its occult meaning refers to the 'waters' from which all organic life is spawned. Hahman, חַמָּן, means to be turbulent. This agrees with the restless activity associated with Mars and the Fifth Sephirah.

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MEDITATION

For your meditational practice this week combine the Five of Pentacles with Keys 16, 5 and 3. Intone the Divine Name Elohim Gebur after doing your deep rhythmical breathing. Proceed next with your color and sound correlations. As you work with this Tableau, endeavor to surrender yourself to guidance from the One Will, who will speak to you through the Voice of the Silence. He will direct your mental imagery so that it will bring about the transformations in personality that lead you to Union with HIM.

KEY DIVINATORY MEANINGS

The time period is the first decanate of Taurus, under the rulership of Venus, April 20 to 29. Meanings: Well-Dignified: labor, toil, the cultivation of the land; building, and plans concerning it; some anxiety over money. Ill-Dignified: toil unrewarded; loss of money; poverty; trouble for the Querent through lack of imagination and foresight.

KEY WORDS

Uncertainty; material trouble.

##

THE ORACLE OF TAROT

Lesson Fifty-five

THE SIX OF PENTACLES

The Six of Pentacles corresponds to Tiphareth, sphere of the Sun, as it expresses in Assiah, the material world. In Assiah the influence of the Sun is particularly emphasized relative to Tiphareth. Key 19, the Sun, is associated with the stage of spiritual development which has to do with the 'New Birth' from natural humanity into spiritual humanity. This New Birth necessitates freeing subconsciousness from the perversions of reality which it has taken through negative suggestions implanted as the result of erroneous conscious thinking. Thus the self-conscious intellect must exert its control over subconsciousness in a new way.

The Six of Pentacles is astrologically associated with the second decanate of Taurus, ruled by Mercury. There is therefore a combination of Mercurial and Solar influences in this Minor Key as they express in physical plane activities. As we free subconsciousness with correct self-direction, both mental and physical alterations are accomplished. The goal of this stage of development is the level of adeptship associated with Tiphareth, wherein one is liberated from the limitations of physical matter and circumstances. This liberation is the result of conscious identification with the One Life, wherein the Adept becomes an unobstructed vehicle for the power of the One Self.

Tiphareth is the seat of the Ego of all humanity. We must remember that the Ego is not the One Self. It is the Higher Soul, the truly Human Soul. The Self is the indivisible Yekhidah in Kether and is manifest through countless souls. The Self is God. This Self is seated at the uppermost and innermost center of every ensouled being, in stone and plant, animal and man, and in those who have gone Beyond Man. To the point where man appears, life evolves by direct impulsion from the One Self, without immediate influence from the Higher Soul or Ego. Yet Ageless Wisdom says that the Ego of every life entity exists from the beginning. The Ego is the direct reflection and emanation of the One Self or Yekhidah.

The Higher Soul or Ego is called the Son seated in Tiphareth. Because it is one with the Father, it has royal powers. What most men call 'self' is only body. They who do not understand the true royalty of human personality are mostly influenced by the collective Vital Soul or automatic response level of consciousness. As man evolves his personality toward the Rebirth, he becomes more and more responsive to the truly human Higher Soul, which works on animals and plants as well as upon varied races of men. All through the history of evolution, whatever the form taken by the life wave, the guiding and directing impulse has come through the human Higher Soul. The evolution of the animal kingdom is not only a prelude to the appearance of man, it is also a continuous unbroken history of what the Bible calls Adam, generic humanity, one of the names for Tiphareth.

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Yet this Archetypal Adam, the Christos, though in perfect union with the Father and present as the nucleus of every human Higher Soul or Ego, must in a sense be distinguished from that Ego. The Archetypal Adam or Christos is the Sun of the Higher Soul. What we call our Ego is in perfect union with the Central Sun of Tiphareth, which in turn is in perfect union with the One Self, the indivisible Yekhidah. Natural man, however, is still influenced by a group soul, the Nephesh of Yesod. This Vital Soul is the foundation of our outer physical vehicle. The human Nephesh Chaiah is a stratum of the total Animal Soul, rather than a separate entity. Human personalities are as waves on the upper surface of this sea of vital life, mirroring the light of the sun above. Our personalities are like millions of reflections of the One Sun, the central Ego of the whole human race. That Ego is in turn a projection and true image of the One Self, Yekhidah.

Up to a certain evolutionary stage, the Ego shapes its vehicles without any conscious knowledge of the evolutionary process, finding expression almost wholly through the consciousness of the particular vehicle. The expression of the Ego in these early stages of development is almost wholly through the Ego's direct action on the Vital Soul. At the stage to which the human race has now advanced, the Ego has brought into manifestation a being who is able, because of its brain and nervous organization, to express knowledge of its own internal, yet superior, spiritual nature and thus to understand the character of the evolutionary process. Man, therefore, is able to participate consciously in evolution. To do this ever more perfectly is the aim of all our studies and practices. Thus will we attain to the New Birth wherein we will consciously channel the royal powers corresponding to Melek, מלך, the King in Tiphareth.

Human self-consciousness separated by delusion from its higher realities is the psychical or natural man. The universal power is specialized into psychic force as it manifests through the Ego center of the natural man. This psychic force, associated with Air, is really the same as the superconsciousness pictured in Key 0, but on a lower level of expression. While man is separated by delusion, he cannot receive the higher levels of spiritual intuition coming from the Inner Teacher of Key 5. The natural man becomes the Son when the Ego within him is recognized as the energy of the Universal Self. We must see this energy as the basis of all personality expressions. This Universal energy actually finds expression through the mental, emotional and environmental activities of personality here on the physical plane. The highest function of the Ego center is to be self-consciously aware that the essence of all humanity is the Universal One.

At the Tiphareth center we feel the influx of the cosmic radiance, which is the source of all personal activity. In the human body the Sun Center is the point of entrance where the living radiance enters into the field of personality. This is the ganglion in the sympathetic nervous system just above and behind the heart. The undifferentiated Life-power enters the body through this center as an electric current

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enters a building through a main switch. The nerve cells of the Sun Center charge the bloodstream as it passes through the heart with a current of radiant energy. This same force is what is controlled by Mercurial self-consciousness in assimilation, associated with Virgo.

It is in the Virgo area that the radiant energy is incorporated into the physical body, transmuting it so that it has the ability to communicate with the Higher Self. This communication brings realization of the unity of all. Sometimes this radiance, which is incorporated into the body, is called the 'medicine of the metals', because through its influence the Interior Stars are made whole and their powers are equilibrated. The result is a physiological, as well as a psychological, transformation which leads to the New Birth. As we work toward this awakening, we must keep in vivid realization the fact that the entire physical aspect of life is really a series of transformations of solar radiance into the multiform events and things of daily experience. The Six of Pentacles, as the symbol of Tiphareth, sphere of the Sun, in Assiah, relates to all these expressions of radiant energy here on the physical plane.

To bring about the New Birth, we must deliberately adopt the receptive, devotional attitude depicted by the figures who kneel before the Hierophant. By recognizing the One Life which is above, yet within, every human personality as a limitless source of wisdom and the Father of All that exists, we come into such relation to it that we are taught from above. This inner instruction is part of Alchemical Congelation, the stage of the Great Work associated with Taurus. In Alchemical Congelation the regenerated consciousness is imprinted with hidden secrets of the Great Art. The primary change is wrought in our emotional attitude toward the various forms of the One Life-power presented to us in the course of our daily experience. This gradual change in emotions is the outcome of instruction from the Inner Voice, who reveals to self-consciousness, through intuition, the essential spiritual quality of all things and thus releases the personality from both attachment and repulsion.

There is a sense in which it may be said that the Creative Word speaks to us and instructs us in the practical application of its power, to the end that we may solve all our problems. The Hierophant is the Triumphant and Eternal Intelligence, because the Inner Voice provides us with what we must know in order to deal intelligently with whatever problems may confront us. This knowledge is always founded on universal, eternal principles. All such instruction has to do with the integration of invisible spiritual energy into visible physical forms.

Mercury, also active in the consciousness associated with the Six of Pentacles, intimates our need to devote much time to attentive, concentrated observation of what is going on in the world around us. By concentration we learn to focus and direct the conscious energy which comes to us from the Sun Center or Ego Center in the heart. We learn to supercharge our vehicles with the subtle energies derived from assimilation. The Alchemical work, performed by the aid of Mercury, is a

process which incorporates spiritual forces into the Alchemist's body.

There are 48 rays from The Sun in Key 19. 48 is the value of kokab, כוכב, which is the name for the planet Mercury. There is a definite relationship between what is meant by the Sun and what is meant by Mercury, as you have heard before and as their color correspondences indicate. While the action of human intellect is necessary to achieve union with the Ego, the goal requires something more than personal effort. It requires an influx of power from the superconscious level. Thus the work of regenerating human personality is described over and over again as being something which never can be achieved save by the Grace of God.

The human features of the solar orb in Key 19 intend to show us that all celestial bodies are vehicles of intelligence and are symbols of living, conscious intelligence. The sun is a synthesis of all the active forces entering into the composition of human personality. This power is a living power, not merely a physical energy. It is a power like unto ourselves. The energy from the sun constitutes a circuit. Energy from the sun flows through our bodies and takes form in our activities. This energy also flows back again, producing all the phenomena of human experience. The sun lives in us and we live in the sun.

In Key 19 the wall of stone built in five courses typifies truth gained through the senses. Ageless Wisdom does not deny the truth of sense experience. Even though our senses do not give us a full report, the report is true as far as it goes. The difficulty comes when people believe there are no other aspects of truth than those learned through physical sensation and thereby limit their knowledge of the cosmos as a whole. The circles in which the children play symbolize the fourth dimension. The way toward true spiritual understanding is not the way of the natural man. We must 'walk contrary to the world' to achieve the New Birth. Note that the children are of equal stature. In the spiritual man, subconsciousness is released from bondage to erroneous suggestions, and its powers are rightly understood and rightly unfolded. They are thus freed from the race consciousness error that sensation and sense experience is all that there is.

With this freedom, subconsciousness is open to being taught by the Hierophant. The two children are actually the same as the ministers in Key 5. Under the guidance of the Hierophant we are shown how to bring about the embodiment of the Life-power in some specific physical integration. When we receive such instruction it is our self-conscious mind, Key 1, which must act on it, for self-consciousness is the initiator of all changes in our environment, whether these changes be physical, emotional or mental.

Shemesh, שמש, 640, is the Hebrew name for the sun. In Alchemy the sun is gold. 640 is also the number of timmer, תמר, a verb meaning 'to rise up straight', and of kos tankhumim, כוס תן חומים, 'the cup of consolation', which is the same as the cup in Psalm 23, 'my cup runneth over'. Shalish, שלש, is also 640, meaning 'third', 'name of measure'. Tiphareth is the third projection from Kether,

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Chokmah being first and Binah second. Here is a hint that the rulership which is implied by calling the Sixth Path melek, מלך, King, is based on measurement.

MEDITATION

For your meditational practice this week combine the Six of Pentacles with Keys 19, 5, 3, 9 and 1. All these Keys have a part in the awakening of consciousness to union with the Ego in Tiphareth. Key 19 is the Sun Center through which the One Consciousness enters into our physical existence. Key 5 is the Teacher who awakens us to the Higher Wisdom. Key 3 relates to the faculty of creative imagery which must be employed to bring about our union with the Higher Self. Key 9 corresponds to the Virgo area wherein the solar radiance is incorporated into our physical body. Key 1 is self-consciousness, which must initiate all the processes and transmutations that lead us to the realization of who and what we really are.

KEY DIVINATORY MEANINGS

The time period is the second decanate of Taurus, under the rulership of Mercury, from April 30 to May 10. Meanings: Well-Dignified: practicality and determination; discretion and diplomacy; gain by letters, writing, travel, speaking, teaching, commissions, and through advertising, study, books and all things ruled by Mercury. Ill-Dignified: loss through the same things.

KEY WORD

Prosperity.

##

THE ORACLE OF TAROT

Lesson Fifty-six

THE SEVEN OF PENTACLES

The Seven of Pentacles refers to Netzach, sphere of Venus, in Assiah the material world. Netzach, Victory, is the seat of the desire nature. It is through human desires, rightly applied, that we can demonstrate in our own lives, here on the physical plane, the fact that the cosmic order is a success process. The Intelligence associated with Netzach is the Faithful Intelligence, and our proper use of desire will give us the kind of faith which is based on first-hand knowledge of things as they really are. This knowledge assures us that humanity is in the process of continuous change and that the possibilities in man and in his ability to transmute his environment are inexhaustible.

Astrologically the Seven of Pentacles relates to the third decanate of Taurus, ruled by Saturn. The association with Taurus, Key 5, indicates that the ability to have this faith, while residing in a world which often seems to deny it, is based on more than self-conscious knowledge. It requires also intuitive realization. Actually there is nothing in the surface appearances of 'this world' which could enable us to hold this 'thought of faith'. We must be taught from within.

In the design of the Seven of Pentacles are seven pentagrams. The pentagram always stands for the number 5. Thus seven times five gives us 35. This number, through gematria, adds to our understanding of the action of Netzach in the world of Assiah. 35 is the number of Gahbal, גבל, to draw a boundary, to set bounds, to border upon, adjoin. As a noun, Gobel, גבל, it means edge, boundary, landmark. In Latin gematria, 35 is Gaza, meaning royal treasure, riches, wealth. To use our powers of desire correctly they must be set within exact bounds. Desire out of control is the cause of most of the sorrows and deprivations we experience in our incarnate existence.

The royal treasure intimated by the word gaza is the Indwelling Presence of the One Power. This Indwelling power determines the exact limits of every one of its manifestations, from the least to the greatest. When we see that the omnipresence of the Life-power necessitates the actual presence of this ability to set exact boundaries at the core of every human personality, we possess the 'royal treasure'. As we learn to act upon this realization with ever greater assurance, our creative imagery becomes centered with the Indwelling Power, and through us it creates mental, emotional and physical riches that give us dominion over the world of Assiah.

The Pythagoreans called the number 35 "harmony". This implies the perfect equilibrium of co-ordinated forces associated with the number seven and also intimates harmony between our conscious desires and subconscious states.

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The decanate of Taurus associated with the Seven of Pentacles is the third, ruled by the Saturn of Capricorn. Saturn is the limiting or materializing force which is closely associated with this same idea of setting specific boundaries. The Tarot Key corresponding to Saturn, Key 21, also represents earth. Yet the picture of the World Dancer intimates that earth does not have the fixity of form it appears to have. Enlightenment reveals the Magical Earth. With the awakened eye of mind, the earth is seen to be a veil for spiritual energy. Thus Key 21 bears a message of joyous freedom. Saturn is the finitizer who brings specific forms into manifestation and through us transforms our desires into physical realities.

Actually the World Dancer (Key 21), Venus (Key 3), The Star (Key 17), Justice (Key 11) and Strength (Key 8) all show one and the same woman. They all portray various aspects of Binah, sphere of activity for the restraining power of Saturn. In Key 3 this force is what gives form and produces the fertile plenty of The Empress. In Key 17 this same power restricts the flow of knowledge in meditation and leads to our being taught from within. In Key 8 it tames the animal nature and thus transforms human personality. In Key 11 it is the basis for the equilibration and justice portrayed by the woman holding the scales.

Often in Tarot we see Venus and Saturn represented by the same symbols and numbers, intimating this hidden, deep connection between them. In the physical body the Venus Center is to the two above it as is the Saturn Center to those of Mars and Jupiter. The Sun Center is midway between these two triads, one in the trunk, the other in the head. So in Alchemy the object is to transmute Saturn into Sol. "But to do this", say the Alchemists, "you must first take Venus and make her into coins."

Saturn, Mars and Jupiter, among the Interior Stars, are those we share with the sub-human kingdoms. They have their place and purpose, but in human life they must be directed by the upper triad of Venus, or imagination, Moon or memory, and Mercury or discrimination. In Tarot this is hinted in many ways, but particularly by the white wand of the Magician having two similar ends and by the woman in Key 8 taming a live lion. Here is a clue to the basis for all true magical practices and alchemical transmutation. Nothing which tells you to kill or atrophy the lower triad is true magic. These are the sources of all potency, and to deny them or flee from them is to confess oneself unfit for the Magical Path. So, take the conditions given by the world process eons before your birth as Saturn. You cannot change their basic nature, nor do you need to attempt this impossible task. What you can do is transmute them and bring them across into enlightened understanding. This does not change the basic nature of the powers embodied in your surroundings. It is we who are the real subjects of the Great Work, and even we do not change our basic nature. How can we, since that basic nature is the Changeless ONE?

The practical work of transmutation is one of creative imagi-

nation, which directs the serpent force of Saturn. The secret of all dominion is in the will, but it becomes operative and effective only through imagination. Yet no imagination is either pure or potent without understanding; and by understanding, here we mean LOVE, the kind of love that comes through experience. Truth received through Interior Teaching must be lived or it remains sterile, unilluminated, intellectual knowledge.

All Alchemical writings express this in one way or another. They tell you that you must begin with Venus; and what is she but the lady of love, whether that love be celestial or profane? For where love is, in any guise, there is our Isis. The immature expressions of love are symbolized by Cupid or Eros. When Eros grows up he becomes the Redeemer. Nor is the maturity of love diminished by the fact that it has immature expressions. Thus Eros is the rose. Even the letters are the same but differently arranged. The rose is the flower of Venus and Eros is her infant son.

Key 3, Venus, is associated with the direction East on the Cube of Space. East is related to 'Dawn', typifying the onward tendency inherent in life which is behind every movement for the betterment of social conditions, for the advancement of science, the perfection of the arts, the rectification of philosophy and the expression of true religion. To understand the significance of East, the place of Dawn, is to be able to detect the cosmic urge or desire behind all the activities of three dimensional or physical existence.

Thus seeing, we see also that all the powers of the universe, since the beginning of this cosmic cycle, have been working together to bring about the expression of the One Light through man. East is our point of contact with the source of light and life. Through us this light energy expresses as mental activity and as the embodiment of that activity in tangible, physical forms. The finest forms of light vibration are those corresponding to the Archetypal ideas of Atziluth. The vibration of this same light clothes these ideas in imagery, backed by desire. Eventually the Archetypal idea takes form on the physical plane. The cycle of manifestation is the cycle from the fire of Atziluthic principle down through the Briatic and Yetziratic worlds into physical embodiment. In man this cycle expresses through the agency of creative imagination.

Creative imagination is considered a subconscious faculty because the actual clothing of seed ideas into new plans, inventions or artistic forms takes place within the field of subconsciousness. Here seed ideas magnetically draw the primal substance or magical earth into an apparent accretion around a vital center. The seed forms are thus multiplied, like the wheat in Key 3, elaborating natural conditions into new forms, new arts, new innovations. Through imagination the mind is able to make unique combinations from the storehouse of remembered experience. Daleth, the Hebrew letter on Key 3, means the door. Thus is imagery truly the entrance into new life and new worlds.

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Our mental imagery is a manifestation of real power, of power having definite physical potency as well as metaphysical reality. It is the power of the Great Mother, and the attribution of both wisdom and folly to Key 3 indicates that it is the way we use our mental imagery that determines whether it leads to the Victory over all obstacles associated with Netzach, or manifests in reverse, causing us to reap the consequences of perverted and distorted mental imagery.

Remember, subconsciousness accepts as true, and develops, whatever suggestions we impress upon it habitually. Thus our everyday mental attitudes, thoughts and habits of thinking have more power than set periods of consciously creating images of the circumstances we desire. Mental imagery goes on all the time. What is important are the thoughts we hold in our consciousness every moment of the day. Our studies have taught us that the subconscious aspect of mentation, symbolized by all the feminine figures in Tarot, is open to an influx of wisdom descending from the superconscious level of the Life-power's activity. Venus cannot create images of perfection for us with only the limited experiences of the senses as a guide. It is when, through meditation and intuition, our subconscious level of mentation is able to reflect higher superconscious guidance that our images can bring us the freedom and wisdom of enlightenment.

Nogah, נוגה, 64, is the Hebrew name for Venus. This is also the number of Deen, דין, Justice, the highest name for the Fifth Sephirah. In Latin Gematria, 64 is the number of solve, or dissolve, the first of the two alchemical admonitions. The other is coagula or coagulate; but dissolution must come first. We must remember that the use of creative imagination is concerned with the breaking down of old forms and habits as well as the building up of new ones. You cannot become the New Creature and remain as you are.

MEDITATION

For your meditational practice this week combine the Seven of Pentacles with Keys 3, 5, 15 and 21. Begin with the usual techniques and use the Divine Name, Yod Heh Vav Heh Tzabaoth, specially attributed to Netzach. This combination of Keys can help reveal to you how the power of love, an attribute of Venus, can help you change your habitual imagery and subconscious thought processes so that they will be in harmony with your conscious desires. Unfortunately, at this stage of human development, man's conscious desires are mostly ineffectual because of conflict with his subconscious fears, habits of thought and convictions of 'sin'. Even as advanced Builders we all have this to contend with to some degree. When our mental images of a victorious and fulfilling existence seem to be unable to manifest in our physical environment, it is because we have not yet completed the work of dissolution, wherein we eliminate the subconscious patterns and conflicts that counteract or delay complete realization.

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KEY DIVINATORY MEANINGS

The time period is the third decanate of Taurus, under the rulership of Saturn, May 11 to 20. Meanings: Well-Dignified: slight gains, but of small account; much labor for small returns. Ill-Dignified: something promising turns out badly; loss in speculation and unprofitable employment; financial restriction; unrealized hopes and wishes.

KEY WORD

Loss.

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THE ORACLE OF TAROT

Lesson Fifty-seven

THE EIGHT OF PENTACLES

The Eight of Pentacles is the Hod of Assiah. Hod is the sphere of the activity of Mercury and the Eight of Pentacles is astrologically related to the first decanate of Virgo, which is ruled by Mercury and is also the place of its exaltation. This indicates a strong Mercurial influence in the consciousness and activities related to this Key.

The enlightened Mercurial consciousness designates an awareness of the Divine Order which is the consequence of man's use of his objective mind as an instrument whereby he may link himself to the powers of superconsciousness. It is because man is a self-knowing, self-conscious being that he is created in the image of God. His likeness to the Creator is not a likeness of form but of quality. The Ego in man functions through his powers of self-conscious awareness. When this self-conscious faculty is rightly employed, it enables man to receive an influx of power from above the personal level, which will eventually liberate him and give him mastery over his environment. When this occurs, man does not lift himself by any personal power into the higher order of life. What he does is relate himself to a power beyond the limits of his personal life. It is by the operation of that higher power that the conditions of man's environment are changed for the better.

Even in the natural state, self-consciousness gives man the ability to relate cause and effect. It is what makes him a time-binder, uniting present to past and present to future. This aspect of human mental activity also makes possible the higher aspects of love and affection. On the other hand, this same mental faculty is the source of those dreadful manifestations of deceit, hate and evil which have their beginning in hasty, careless observation and consequent bad judgment.

The Eighth Path as the seat of intellect is chiefly concerned with the self-conscious process of formulating plans which will transform desires into actualities. The basis of all true magic is in the conscious knowledge that the object of any magical practice is already a reality in the Universal Mind. But one must remember that true magic does not mean attempting to force the future into some shape we think we want. We must continuously affirm our position as 'witness to the work of L.V.X.'.

Much of what passes for 'new thought', 'mental science', etc. is tinged with this falsehood, as is some people's idea of 'prayer'. In all these practices the person is attempting to impose 'personal will' on people and circumstances to bring about his own objective. Proper magical practice simply declares that the desirable perfection of things to come is already provided for. It is not God or nature that we must force into bringing to pass what we want. It is our perceptions which we must clarify. Thus from Geburah, seat of volition, the power which energizes Hod is through the path of Mem. To awaken to the

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knowledge that good is inevitable and that our unselfish desires can be confidently expected to be fulfilled, calls for training in the self-surrender pictured in Key 12.

The Eight of Pentacles as Hod, seat of intellect, in the manifest world symbolizes man's growing intellectual awareness of the essential perfection of the cosmic order. This awareness is basically the fruit of concentration, attributed to Mercury and Key 1. In Key 19 which carries the force of Hod into Yesod, the orange sun stands for the Eighth Sephirah. Our day-star, like all other suns, is a concentration of the Life-power's self-conscious energy. This self-conscious energy is the same as the Ego in Tiphareth.

We have noted before the color correspondences between Hod and Tiphareth. Hod is orange, the color of the sun, and Tiphareth is yellow, the color of Mercury. In a sense then, Tiphareth stands for the great reservoir of Mercurial power — the Mercury of the Sages — while Hod corresponds to a concentration of cosmic solar force. This inter-relationship is also true between Chesed, sphere of Jupiter, and Yesod, sphere of the Moon. Chesed itself is a reservoir of the cosmic memory attributed to Key 2 and the Moon. Thus it is colored blue. Yesod is colored violet, intimating that it is a reservoir of Jupiterian power. This is further substantiated by the Jupiter center in the body being called the abdominal brain, or that which is active in subconscious mentation. Binah, sphere of Saturn, Geburah, sphere of Mars, and Netzach, sphere of Venus, may be said to operate in and through their own types of cosmic energy. Understanding of these interchanges and correspondences of force, which are true on all planes, can help us to better utilize the forces of the Interior Stars. Careful meditational work with this section, using the Tree of Life symbol to focus attention, will be of inestimable value.

Key 1 and Mercury are also attributed to the 12th Path which joins Kether to Binah. Here Mercury symbolizes the eternal manifestation of the self-consciousness of the One Yekhidah in Kether; Key 0 and the 11th Path are symbols of the superconscious aspect of Yekhidah; and Key 2 and the 13th Path are symbols of the subconscious aspect of Yekhidah. The higher and truer vision we designate by the term 'insight' is the real power at work in the 12th Path. He who seeks to develop insight must make himself thoroughly acquainted with the nature of the appearances surrounding him on the physical plane. In this Path the Magician symbolizes the highest aspects of self-consciousness. He is the seer, pictured also in Key 9 as the Hermit, whose magical power is the consequence of clear, penetrating vision.

In man this same cosmic power is at work through self-conscious intellect. Man's intellectual apparatus performs the same function in Assiah that is shown in its cosmic aspect in the Path of Beth. All true magic is based upon realization of just what intellect really is. Human personality is a synthesis of all cosmic processes. Man summarizes all that preceded him and is the point of departure for the development of the New Creature. The 'natural man' is the seed of the 'spiritual man'. Our job is to understand the processes which brought

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us as far as natural man and then utilize these processes consciously and intentionally in order to take us to the More Than Man.

This conscious utilization of cosmic processes corresponds to the Intelligence of Will, associated with Key 9 and Virgo. The true magical will is perfect obedience. Not by changing nature, but rather by discovering her laws and our true place in her operation, do we enter into the freedom, power and happiness of the 'Twice Born'. We must daily practice seeing ourselves as the Magician, the Onlooker. We must make a habit of bringing to mind the idea that our personal life is directly guided by a higher intelligence and remember daily that nobody can do anything of himself. Furthermore, we must learn to approach all the conditions and circumstances of daily life from this point of view. These are the fundamentals in training ourselves to utilize our self-conscious powers to transform our environment, eventually becoming true magicians at the art of living.

As has been so often stated, in surrendering ourselves to this higher guidance, we will still feel, as do all men, however advanced they may be, that we are making deliberate conscious choices. It is in perceiving the significance of this feeling that we must differ from the natural man and keep in constant awareness the fact that our will, expressed through our intellect, is the drive of the One Will. As we persist in our practices we begin to share the Life-power's perception of its evolutionary objective. We obtain the beatific vision of the 'far off divine event' as being a present reality. This perception leads us into a new type of awareness. We perceive directly that behind all appearances, whatever they may be, is the operation of a Perfect Law. In man's day to day experience, all his exercise of will-power is directed toward overcoming appearances of limitation. This is true even when men seem to will evil. All these are, to be sure, evidences of profound ignorance, but the drive behind even the most heinous crimes is always the desire for freedom.

Full knowledge of the magic of will may be gained only through listening to the Inner Voice. This listening is not passive. It requires concentration and an act of deliberate intention. It is a throwing of the whole personal mind into the form of intense, expectant receptivity. Key 9, The Hermit, pictures one who has attained to the heights of adeptship and mastery. He symbolizes the perfected state of human consciousness which is made possible through the instrumentality of the self-conscious intellect. We have this possibility in germ because of our intellectual equipment. We have the potential, but lack the practical skill. We have the power, but need more training. Yet even in our relative inefficiency we are channels for the One Mind. Every work of man, whether done in wisdom or in ignorance, is a direct transformation of power descending from the One Self.

Virgo, the zodiacal sign attributed to Key 9, governs the intestinal region. It is in this region that our food is changed into the basic substance from which the blood is charged with the materials needed for the repair and functioning of our bodies. The heights of adeptship

are reached as a result of minute alterations in the chemistry and structure of the physical body of man. Outwardly an adept looks like any other member of the human race, but his blood is different, his organs function better, and what are rudimentary structures in most human brains are fully developed organs in the brain of an adept. The place where the fundamental difference between an adept and an ordinary man is determined is in the Virgo region, governed by Mercury. It is through intelligent control of the body-building process that blood chemistry and organic changes take place.

The physiological field of Mercury's operation is in the frontal lobe of the brain. In this area are the controls which determine all bodily responses, including the intestinal region. At one stage of intestinal digestion, food becomes chyle, which has been identified by alchemists as the form of the First Matter most available to us for physiological transmutation. Under self-conscious direction the finer forces always present in chyle are liberated, energizing brain centers which function in the experience of illumination.

In this transformation the blood becomes different from ordinary blood. It is more highly energized with subtle elements. These are introduced at two points. The first is where chyle enters into the bloodstream by the action of the lacteals in the small intestine. The second is in the lungs where the subtle forces in the atmosphere are combined with those taken from the Virgin's Milk. Unless elements derived from food are in the bloodstream as it passes through the lungs, the other subtle elements taken from the atmosphere cannot be added. Without the earthy substances there is no base to hold or fix the volatile essences in the air. Digestion and assimilation volatilize the fixed or earthy substance of food. The aerated blood in the lungs, charged with this earthy substance, fixes the volatile elements taken from the atmosphere. Remember that the lungs, as well as the intestines, are under the rulership of Mercury. This process impregnates human cell tissue with these subtle essences. Most of it is nerve tissue. Some is located in the endocrines and some in the blood itself. As this tissue is built into the actual structure of the body, the alchemist becomes a new creature. He has a physical instrument which can utilize and differentiate the astral light into forms of force outside the ken of ordinary humanity.

The Hebrew name for Mercury is Kokab, כוכב. This is also the number of Gedulah, גדולה, magnificence, a name for Chesed. On the Tree, Chesed is diametrically opposite to Hod, just as Geburah is to Netzach. This intimates that the basis of our intellectual powers is the Divine Beneficence and Cosmic Memory associated with Chesed.

MEDITATION

For your meditational practice this week combine the Eight of Pentacles with Keys 1 and 9. Intone the Divine Name associated with Hod, which is Elohim Tzabaoth. Meditation with this group of Keys can help you to a deeper understanding of the true basis of your intellectual powers. The Hermit represents both the goal and the means.

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His association with Mercury intimates that correct utilization of our self-conscious mind can transmute our physical vehicle to the point where it can express the high level of adeptship he represents.

KEY DIVINATORY MEANINGS

The time period is the first decanate of Virgo, under the rulership of Mercury, from August 23 to September 2. Meanings: Well-Dignified: skill in the management of material affairs; industry; gain in subordinate positions through writing, clerical work or travel; gain of ready money in small sums. Ill-Dignified: avarice and hoarding; penny wisdom and pound foolishness; meanness in money matters; loss through travel or writings; the Querent is likely to be in difficulties with superiors and also with inferiors; he may lose through trying to overreach somebody else.

KEY WORD

Prudence.

##

THE ORACLE OF TAROT

Lesson Fifty-eight

THE NINE OF PENTACLES

The Nine of Pentacles refers to Yesod, sphere of the Moon, in Assiah, the material world. The field of existence associated with Yesod is that of the astral plane, or what we call the "hereafter". It is from this plane that all mediumistic manifestations come. This astral world of the living dead, which is the natural habitat of the Vital Soul, is not somewhere else. It is right here. We are living in it now, just as truly as we shall be after we discard our physical body. We have lived in it during many periods of discarnate life. We are in it and of it this very moment and always.

The ability to visit this locality and to bring back awareness of it does not necessitate detaching the higher bodies from the physical vehicle. It is dependent upon being able to shift the center of consciousness from awareness of the physical plane to awareness of the Vital Soul. The Vital Soul is the collective subconsciousness of the whole human race. We are all centers of its collective activity which makes us omnipresent everywhere on earth. Key 2, the Moon, corresponds to our personal level of this collective consciousness. Our bodies occupy a limited field of physical space, but we are more than our bodies, and the 'more' is everywhere on this planet. We can all verify some of the more important Qabalistic doctrines long before we have arrived at adeptship by expanding our consciousness so that it is not limited to the superficial experiences of the physical plane. As we follow the Path of Return we can have an inward perception that assures us not only of the reality of the Astral plane, but also assures us that no one ever dies. The living dead do not leave earth for realms somewhere else in space. They have entered the finer planes of life which are within the physical sphere of existence.

We enter this inner level of existence whenever our physical bodies sleep. Some dreams are mere reflections of physical experience, while others are partial recollections of astral plane occurrences. All dreams are shaped from astral 'matter', which changes form rapidly under the influence of imagination. Thus the Nine of Pentacles corresponds to the influence of this inner sphere of life on our incarnate day to day existence. The substance attributed to Yesod and Yetzirah, as we have noted before, is what we directly shape in waking fancy and creative imagery. We are all affected by this plane during our entire physical incarnation. The Inner School does not recommend either astral projection or psychic receptivity to astral influences as a desirable means for better understanding this level of existence. We can master the forces, and to some extent the inhabitants of the astral plane, through use of creative imagination. To do this we must first gain skill in imagery by applying it to the concrete affairs of incarnate life.

The High Priestess in Tarot is a symbol of the human level of

the automatic consciousness. As we know, all functions of body control and repair take place below the level of conscious awareness. Every cell in our body has a pattern of procedure which does this work for us. This same process can be utilized as the basis for physiological transmutation into the perfected body of adeptship. To do this we must recognize that subconsciousness is amenable to our conscious control and will reproduce itself over and over again in patterns of cell structure that bring about the necessary changes.

Astrologically the Nine of Pentacles is associated with the second decanate of Virgo, ruled by the Saturn of Capricorn. From earlier lessons you have learned that in chyle, associated with Virgo, there is a vast extra store of the 'potable gold' which is actually a form of the radiant energy from stars. If we are to avail ourselves of extra amounts of this 'illumination material', we must plant this suggestion in subconsciousness. To do this, first of all it is important to make certain that we get proper nutrition. Then, before each meal we should stop to see the food we eat as a source of spiritual energy which can be utilized to bring about the experience of illumination. Other phases of alchemical practice alter the constitution of groups of cells in the brain and nervous system, releasing them from bondage to race error and personal error. These changes in our bodies enable us to specialize the Life-power into particular modes of force that can express the limitless possibilities of the Life-power.

We need guidance as we traverse inner paths. The Hermit in Key 9 is also related to the Nine of Pentacles by number. Herein is pictured a wise man holding a lantern and guiding those below him up the Path of Return. True spiritual growth does not seek to escape the physical plane. Our aim is to bring power into expression in the material world. There is a definite relationship between the Ninth Sephirah Yesod and Key 9. Our understanding of the esoteric meaning of nine combines the two ideas of Basis and Foundation. It is a symbol of that which is at once the foundation and the conclusion of the Great Work.

Key 9 in Tarot shows the Hermit at the pinnacle of attainment. There he stands as the Way Shower, holding aloft a lantern to illuminate the path whereby he has reached the height. He is illuminating the way so that others may traverse the Path to the same eminence. He is also the goal or conclusion to which the travelers below him direct their steps. Thus he is truly the Telesphoros, the name given by the Pythagoreans to the number 9. He is the Ripener or Finisher, because his light is what beckons those below him to the height whereon he stands.

It is important to bear in mind, when we think of nine as a symbol of conclusion, that the finality of which nine is a symbol by no means implies cessation. It is the attainment of an objective which has been in the Universal Mind from the beginning. It is the end of a process; the end of shortcomings, miseries and failure. It is the end of death, poverty and tears; of hate, fear and greed. But

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the completion of the work is not the end of joy or work or achievement. Always there will be something to do, because always there must be endless possibilities for the Infinite Life. Thus both Key 9, Virgo, and Key 21, Saturn, associated with cosmic consciousness, symbolize completion without cessation. Not absorption into an eternal inactivity, but identification with an eternal life. This truly is the objective of the Great Work.

Subconsciousness, as relates to the Nine of Pentacles, is the basis or foundation whereon the house of human personality is established. The moon in mythology is associated with the nine months of human gestation. In this connection remember that the process whereby the 'natural man' is brought to perfection in the higher states of adeptship is also called the New Birth, implying a preparatory period of gestation. The preparatory period is what we are passing through now in our transmutational work.

Key 21, Saturn, is the sub-ruler of the Nine of Pentacles. This is the Saturn of Capricorn which, in its positive aspects, brings our desires and plans to completion through its power of condensation. Saturn limits energy to produce form. The forces pictured in Key 21 are also associated with cosmic consciousness. This implies that the goal is always toward concrete manifestation.

The psychic power of Yesod is actually the same as the serpent force which is stored in the Saturn center of the human body. Under certain conditions, the automatic consciousness utilizes this force without recourse to the grosser forms of physical agency. It is by this means that some persons are able to move objects without direct physical contact. This subconscious energy, also called Fohat, is the vibratory force which enables us to experience all physical sensation. It produces vision, both physical and mental, and hearing, both outer and interior. It is also the basis for our sensations of feeling and touch. Thus Key 21 and Saturn are associated with the Akasha Tutva of oriental philosophy.

Through subconsciousness comes our intuitive understanding of the laws of nature which will bring about the perfected state shown in Keys 21 and 9. It is not unrestrained Vital Soul force which brings about the changes. Negative patterns must be consciously recognized and dissolved. This dissolution, however, is not to free subconsciousness from guidance; it is to clear it so that it can reflect superconscious guidance from above. We cannot reiterate enough, that habitual negative ways of thinking will cancel out our conscious desires. They must be dealt with first. If your deeds and habitual thinking give lie to your stated desires, these actions and thoughts will affect subconsciousness more persuasively than will any stated affirmation. The automatic consciousness is always amenable to suggestion. Subconsciousness obeys the predominant suggestion. That is why true dominion necessitates preliminary transmutational work as outlined in our course on the Great Work.

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Human personality functions in two modes, the material related to the sense life of Assiah and the non-material related to the astral level wherein the automatic consciousness is at work. Even while incarnate, human personality functions on both planes, and also on higher planes, as we have seen in earlier lessons. Occult wisdom has always stated that the evolutionary advancement of the individual ego or personality self must be accomplished here on the physical plane. It cannot be done during discarnate existence. We must not neglect our physical transmutation here and now. This is where we bring our individuality to the point of adeptship.

The reproductive force of Yesod is present throughout nature, not just in our physical reproductive organs. The Life Breath, air, corresponds on different levels of expression to Kether, Tiphareth and Yesod. The Life Breath is not only creative and formative, but also reproductive. Even on the inorganic plane of physical manifestation we see at work the laws of chemical affinity and gender which are part of the expression of this reproductive power. The Great Work is a combination of psychical and physical activities. It is a combination of the powers of the automatic consciousness with those of self-consciousness. In waking consciousness we gather impressions through physical sensations about ourselves and our environment. These impressions in turn condition the responses of our automatic consciousness. It is how we define our experiences, our sensations and our surroundings that makes the patterns which shape the formative reproductive power into physical actualities.

Meditation will bring to the surface of your mind those ideas which will be most useful to you in making your personal adjustments, both inner and outer, that will bring about the completion of the Great Work. We each have a little different pattern to follow; that is what makes us unique. We must find this pattern in meditation. For this reason we give you the keys, but expect you to follow the hints and find your own particular treasure or Way of climbing the mountain to the heights of attainment.

In Hebrew the name for the moon is Lebanah or Levanah, לבנה. Lebanah also means white or pale one, identifying the part of the work associated with Yesod with the alchemical "White work of the Moon", wherein is concealed the real secret of building the mystic temple of regenerated humanity. 87 is also the number of awsook, אֹסֶק, vessel, flask, cup or pot for holding anointing oil. This corresponds to meanings of Yesod as a receptacle of influence flowing down from above.

MEDITATION

For your meditational work this week, combine the Nine of Pentacles with Keys 2, 9, 15 and 21. The symbol of the Moon, Key 2, our human level of subconsciousness, is also the Uniting Intelligence of the Thirteenth Path. It is our path to union with Yekhidah in Kether, whom the Hermit in Key 9 represents. When we overcome our hypnotic attachment to appearances, Key 15, and clear the Pure Intelligence

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of Yesod so that it can reflect light from above, we come to the state of freedom and joy depicted in Key 21, and experience the cosmic consciousness that leads us to the perfected state which is the goal of the Great Work.

KEY DIVINATORY MEANINGS

The time period is the second decanate of Virgo, under the rulership of Saturn, September 3 to September 12. Meanings: Well-Dignified: reserve, discretion, caution, frugality; some worries over money matters because of slow-maturing of plans; gain through careful investment. Occasionally when this card is especially well-dignified, and other cards in the layout confirm it, this Key represents inheritance, material gain and much increase of goods, corresponding to the positive meanings of Saturn in Capricorn. Ill-Dignified: discouragement; troubles through theft and knavery.

KEY WORD

Harvest.

##

THE ORACLE OF TAROT

Lesson Fifty-nine

THE TEN OF PENTACLES

The Ten of Pentacles relates to Malkuth, sphere of the elements, in Assiah. To it is assigned Guph, the physical body. In physics all forms of matter are classed as radiant energies, fluids, gases or solids. These are the same as the elemental forces fire, water, air and earth of Alchemy. Besides representing the forms of matter, these four classifications, together with the quintessence, are related to the five physical senses through which we gain our knowledge of the physical plane.

Everything in Malkuth is a combination of various proportions of these aspects of form. Every cell, molecule and atom is actually an aggregation of points of light held together by its Yetziratic pattern which is under the direction of the Ego in Tiphareth. Our work is to transmute our physical bodies and our personal inlet of the Vital Soul, so that both are consciously and perfectly responsive to the Ego. It is because the center of our consciousness is mostly fixed in Nephesh that we do not, as yet, express perfect response to Tiphareth.

Spiritual attainment consists in shifting the focus of consciousness progressively to more interior levels. This is what is meant by traveling the Path of Return from Ten backward and inward to One. Treading the Path must not be considered as a means to escape physical existence. It should always be thought of as a means whereby we can bring the power of the rest of the Tree into full expression in Malkuth. The ten pentacles in the design of this Key, formed into the Tree of Life, refer to this full expression.

The Ten of Pentacles corresponds, astrologically, to the third decanate of Virgo, sub-ruled by Venus. Self-consciousness, Mercury, ruler of Virgo, finds its primary, but not its complete, expression through the physical senses. With this aspect of consciousness we classify and arrange the materials of sense experience. We also form theories and generalizations from our observation of varied particulars. When observation is hasty and superficial, our generalizations are based upon insufficient evidence and result in limitations of power, because subconsciousness works them out to their logical conclusions.

Our personal interpretations of experience, therefore, are very potent suggestions. When these suggestions are wrong, our imagery (Key 3, Venus) is wrong. This causes the collective consciousness of our cells to reproduce the error and incorporate it into the structure of our physical and finer vehicles.

From this we should see that correcting our imperfect observations and inaccurate interpretations of sense experience must come first. Much of the error, of course, does not come merely from the

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self-conscious level. It is also the result of errors, stored in the psychic centers, from former lives and from our participation in accumulated race memories. Yet the beginning of release from bondage to all these errors is a shift in habitual belief, a shift from the supposition that physical conditions determine our lives. To attribute to the appearances of Name and Form around us any causal power is to add to the race error.

The binding effect of race memory and past life errors will be mitigated when we learn to use discrimination and accuracy in our interpretations of appearance. Begin seeing the One Thing, in its myriad forms, everywhere you look. This will help attune your consciousness to the inherent wisdom which is also stored in subconsciousness. Race memory includes all correct interpretations of experience, as well as those in error. When we begin to vibrate mentally to the keynote of the sages through practicing keen observation, we will add to our correct generalizations and be helped by race memory, where before we were only able to respond to its error. Once we are on the right course, the body cells within, which hold this record of past wise interpretations, awaken into activity and we 'pick up' long forgotten bits of wisdom stored in the collective memory of all mankind.

The mistake which has been the cause of our bondage is in getting cause and effect inverted in our consciousness. Though we seem to be affected by stellar influences and environmental conditions, we must remember that, though these influences do modify our vehicles, physical and etheric, our bodies are also part of our environment. In our wrong observations and generalizations we have given these influences a power they do not possess. If we know something of astrology we might decide that such and such an aspect should give us trouble. Subconsciousness accepts the suggestion and images a pattern in the Yetziratic substance. Bodily functions and environmental circumstances affected by this pattern would then give us the problems we decide we should have.

Remember, however, that an error in thinking is always a partial truth. The trick is to find the truth which is in the error and complete our realization of it. This is the true inner meaning of the doctrine that evil is to be overcome by good. The early stages of transmutation seem to be fraught with problems and perplexities; but as we diligently seek enlightenment we will find the jewel of truth that will eventually set us free.

Essentially this truth is finding the unity behind all appearances. Look always for this unity. Discover it by watching closely what occurs in the plane of existence you perceive by means of your senses. At first, of course, you will not experience the unity of being as you shall at a higher level of development. You begin with intellectual perception and transfer it, through repetition and imagery, to subconsciousness, where it starts affecting cellular structure. Every cell is eventually modified with the idea of the unity of all. If

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we possess cells which cannot adapt themselves easily to this new conception of personality, they are eliminated from the body. Gradually our body structure is changed until a moment arrives when there are enough of the 'new' cells to give us a flash of personal realization. This experience is often seemingly destructive and correlates with the stage of Putrefaction wherein the structure of personal consciousness seems to be utterly torn apart. It comes when our personality complex is ready to stand the shock of total reversal of the usual understanding of human nature.

The physiological changes which take place in preparation for this direct realization of unity are connected with the letter Yod and Key 9, Virgo. The force with which we transmute cellular consciousness is the Yod force of Chokmah. It enters into our physical bodies through the chyle in the Virgo region or small intestine. The practices outlined in the last lesson will consciously charge your body with extra life force and speed up the process of cellular change.

Transmutation of cell structure is a work wherein creative imagery plays an important part (Venus in Virgo). If you image the Yod force of Chokmah entering your bloodstream through the chyle in the small intestine, eventually you will actually feel, flowing through your mind and body, the power which holds the stars in their courses and which flames from countless suns. The Yod power of Chokmah, sphere of the zodiac, is the actual basis for all the manifestations of Malkuth, sphere of the elements.

In this transmutational work do not concentrate on any specific bodily area. It is better to image the processes of all areas functioning in ultimate perfection. When practicing rhythmic breathing, for instance, image clearly the cleansing office of the breath. Cells are centers of consciousness amenable to our control without extended concentration on their bodily location. We are concerned primarily with controlling the forms assumed by universal mental substance as it flows through the various groups of cells which make up our physical body.

Treading the Path of Return is an art. The consciousness beyond thought is a gift that we receive when we are able to take natural conditions in the kingdom of Assiah and adapt them so as to achieve novel results not spontaneously produced by nature. Through creative imagination, combined with inspiration from superconsciousness, we learn how to make new combinations. We begin where nature left off and build a vehicle that can contact Higher Minds. The materials are at our disposal, but we must do the work. We must complete what nature has begun.

The art is accomplished through mental imagery. Our method of combining images of color and form with coordinated sounds creates true 'words of power' which tremendously affect our body consciousness. Through these western 'mantras' we actually modify every cell

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and gradually transmute our 'guph' from the illusive race-thought of separateness into a true reflection of the Inner Light. With this change in consciousness come changes in function and structure. Nerve centers which in ordinary man are dormant are awakened in our body, barriers are burned away, and certain formless clusters of cells take on definite form. Bit by bit the mechanism for contact with the Inner School is built. As we complete each part of this change we experience a new realization. Our goal is to achieve the immortal body of adeptship, but contact with the Inner School is made long before the final consummation. When subconsciousness, through self-conscious acts, is turned like a mirror away from the illusions of the external world and made to reflect the light of the Life-power, that light is transmitted to every cell in the body and the house of personality is built anew.

The path of unfoldment begins on the physical plane. It ends on the same plane. In the Ten of Pentacles the coins symbolize physical substance and man's dominion over it. They are formed into the pattern of the Tree of Life which is a map of the Path of Return. Malkuth is the starting point. When the circuit is completed Malkuth is the scene of the final perfection.

We do not tread the path to escape physical plane existence. Here on this plane we verify, through experiment, the wisdom from all the Sephiroth above. No other method will complete our transmutation. It is not a matter of eugenics, for "flesh and blood cannot inherit the earth". Transmutation is achieved by personal effort. It is an acquired characteristic not transmissible by heredity or by physical evolution. Evolution takes us to the point where we can begin the Great Work, but we must carry it to completion.

Put this quest before all things. Grasp the truth that nothing else is quite so important. See that to abandon everything else for this quest is to gain infinitely more than the value of anything left behind. The way to freedom is open to us. To forsake all is to gain the ALL. The forsaking is only the last illusion. Nothing is really lost when ALL is gained. Turn steadfastly toward the One and you shall find perfect fulfillment of your every need.

MEDITATION

For the technique this week, combine the Ten of Pentacles with Keys 21 (for earth), 9, 1, 5 and 3. Prepare for meditation by first intoning the divine name Adonai, and then going through the color and sound attunement for this group of Keys. We begin with enlightened understanding of the phenomena reported to us by our senses. This understanding leads to correct utilization of creative imagination for the purpose of transmuting our physical vehicles. Gradually your body will reach the point where it can serve as a center of expression for the wisdom and guidance forever being uttered by the One Teacher, who is also the Voice of the Silence.

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KEY DIVINATORY MEANINGS

The time period is the third decanate of Virgo, under the rulership of Venus, September 13 to September 22. Meanings: Well-Dignified: money through servants or subordinates; gain in matters connected with medicine, drugs, food, nursing, farming or gardening; completion in material gain and fortune, but nothing beyond. Ill-Dignified: material success, but heaviness and dullness of mind; sometimes loss through the matters listed above; slothfulness.

KEY WORD

Wealth.

##

THE ORACLE OF TAROT

Lesson Sixty

THE KING OF PENTACLES

The King of Pentacles personifies the powers of AB, the Father, in Chokmah as he expresses through the physical plane phenomena of Assiah. The path connected with Chokmah and with all the Kings of Tarot is the Illuminating Intelligence, which is one with the light force of Chokmah. This light force is the source of life for everything in the universe on every plane. When we become perfectly receptive to this influence flowing from Chokmah, we will be able to exert control over all that is a part of the form side of life. This includes vehicles of the Life-power which are imperceptible to our physical senses. Chaiah, the vital principle, is within all form, organic and inorganic, subtle and gross, throughout the universe.

As we practice the methods which are aimed at transmutation of the physical vehicle, our first care should be to call into our field of personality an influx of the super-personal wisdom from Chokmah. Practice mentally reaching upward toward that power, making yourself keenly aware that it is really at hand, really operative in every detail of your personal life. This keen awareness takes time to develop; it does not come all at once. Remind yourself frequently that every one of your mental states is a transformation of super-personal energy. It takes thought and attention to keep ever in mind the truth that the invisible, subtle life force from Chokmah initiates and makes possible all the functions of personality. Tell yourself many times a day that your words are made possible by the same power. Thus will you begin watching your speech to see that it gives adequate expression to the wisdom of Chokmah, which is its true source. Look to the actions of your body in the same way. By such practices, repeated until they become second nature or automatic, you will begin to effect the necessary renewal of your mind.

When you accustom yourself to remembering always the true source of your seemingly personal powers, you will be able to clarify your intention. Keeping your intention clear does not mean that you will be perfect from the start. By living the magical life of renunciation of personal prerogative, you will be making yourself more and more a focal point for power which is truly 'Light in Extension'. What you are will do far more than anything you profess or teach. Use your power to be, rather than to seem. Remember, magic is not something that changes the world or circumstances, though its results often appear to do so. Magic takes you to the center and gives you the vision of things as they really are. That is all, but that is enough.

Everyone who enters the Magical Path is, when he begins his practice, quite unskilled. This is true even though he may have considerable theoretical knowledge. It remains true, even after long periods of practice. We are all fallible, but if we keep our intention clear, spirit will supply our deficiencies. Ignorance in cosmic law

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does mitigate the penalties. Not that you can violate Divine Law without reaction, even if you do so ignorantly. But God is love, and because love never seeks its own, it inflicts no lasting penalties for failures of ignorance. Suffering is really the good which teaches and equilibrates. We all have problems and responsibilities that we must not avoid or neglect, but not one of them is too big for love to solve. Love is the Universal Solvent and it 'Faileth Never'. We all can, and will, make further mistakes, but they will never condemn us to failure while we keep on trying. Your success and speed on the Path of Return are wholly in proportion to your sincere dedication, of all that you are and have, to the Great Work. Learn to live always from the Center, and the arrangement of details will fall into place.

Astrologically the King of Pentacles corresponds to the last decanate of Sagittarius, ruled by the Sun, and the first two decanates of Capricorn, ruled by Saturn and Venus. The King of Pentacles thus expresses the combined forces of Keys 19, 14, 15, 21 and 3. The Sun is our day star. It is therefore the localized center for the radiant energy or life force from Chokmah. The Angel in Key 14 is Michael, archangel of the Sun. It is he who effects the union of Tiphareth with Yesod. When this union is accomplished we can consciously participate in the union of Tiphareth, sphere of the Sun, with AB, the Father in Chokmah.

All personal activities are the work of the Angel. Every circumstance in any man's life is a particular dealing of God with his soul. The old vow begins "I will look ...". The intention so to look does not change the basic situation, but it does provide the necessary conditions for full response to this situation. Thus so long as one clings to personal choice, taking credit for perseverance or for any other supposed virtue, one is not in the spirit of the vow. This applies to the whole of the Great Work. If you fancy that you have some unusual knowledge of this or that procedure, ask yourself where you got that knowledge and trace it back. Was it not always from another, whether by word of mouth or writing? And if the knowledge came in meditation, it came, did it not? You did not really originate it, you were taught. So it is always, even when we seemingly exert effort to reach the goal. The Actor for humanity is always Ben; there is in truth no other. Any sense of effort is part of the illusion and should be looked upon as a 'circumstance'. You must learn to live non-separateness, not just assent to it.

Key 14 is the Intelligence of Probation or Trial. This indicates that nothing can be known until it is tried. Living the knowledge we gain in occult study is the practice of the Great Work. Devotion and intention will transmute all your thoughts, feelings and actions into the Philosophical Gold.

The King of Pentacles, as a personification of AB, the Father, in Assiah, really personifies all that is in Assiah because the Life-force streaming from stars is within every one of the forms in this

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world and in other worlds as well. There is really no other power, no other energy. The practical work in occultism aims at the perfection of personality which includes conscious thought, emotions, subconscious mentation and the physical body. On the Tree these are the four Sephiroth below Tiphareth composing the personality complex. One object of the work is to impress the individualized Ego pattern of Tiphareth on Nephesh, the Vital Soul. In performing this practical work, remember that a true magician is an agent, not an independent manipulator of circumstance. Magic removes the veils of illusion; it does not change the real nature of anything. What it does do is bring that true nature out, just as developing agents bring out the picture from a photographic negative.

The wisdom we seek is essentially knowledge of the cosmic order. When we discover it within, we can build that wisdom into our very bodies. Remember always that the dynamic force which is one with Divine Wisdom is active in all planes of existence, including the mineral. When we discover it within, we begin expressing our control over everything manifest, even that part of our bodies and environment which is one with the mineral kingdom.

Note that the King of Pentacles carries a scepter surmounted by the world. It is a symbol of his dominion over everything that is manifest, everything that is a part of our physical world. The goat's head on his throne refers to the cardinal sign Capricorn. As we have noted before, all the kings are principally associated with the cardinal sign of their element. The design on his robe shows grape clusters and vine leaves. The leaves of the vine always grow upward and thus symbolize our aspirations and yearning toward the higher wisdom. Grapes, throughout the Bible and mythology, have been a token of the Divine Inebriation which accompanies the union of the personal consciousness with the One Ego. This contact with our larger Self is the result of practical work here in Assiah. Thus the King, or that in us which has dominion over all that is below, is cloaked with aspiration and the ecstasy of illumination. The illumination and union we seek are the direct result of discovering the order in nature and applying that order to all our experiences, problems and responses here on the physical plane.

Key 15, Capricorn, shows the Devil or Adversary, but his number is that of Yah, the Divine Name of Chokmah. Furthermore, Key 15 is the Twenty-sixth Path of Wisdom, and 26 is the number of Yod Heh Vav Heh. The appearances of the physical plane seemingly bring us adversity until we become aware of their true source. We will know the source when we practice always looking for the hand of Divine Wisdom in all the circumstances of our life.

The scepter surmounted by 'The World' reminds us that Key 21, attributed to Saturn, bears this name. The light of right understanding transforms the face of the world. Cosmic consciousness, attributed to Key 21, is the direct experience of the whole world as being the body of I AM. Its connection with Capricorn and Saturn is a token of the truth

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that the experience of cosmic consciousness is to be gained while incarnate in a physical body. Venus, Key 3, portrays another aspect of dominion over physical phenomena. Through creative imagination we initiate the changes in our vehicle that lead to the completion of the Great Work.

MEDITATION

For your meditational practice this week combine the King of Pentacles with Keys 19, 14, 15, 21 and 3. Recall that this King portrays the workings of the dynamic, initiating masculine power in all physical plane activities and forms. Practice looking for the influence of this universal wisdom in everything you do, everything you touch, everything you say. Find it also in the works and actions of others. This practice is particularly valuable when you look for the hand of the Divine in those with whom you are not compatible, those who seem least spiritual to you. It is there, and finding it where it seems least apparent makes the finding all the more valuable. Continue your meditation with the other Tarot Keys, being sure to do the Color and Sound attunements. Gradually, but inevitably, you are changing your whole outlook on everything in this world, and you are affecting the Reversal of Consciousness that leads to the mountaintop of spiritual illumination.

KEY DIVINATORY MEANINGS

The time period is from the beginning of the last decanate of Sagittarius to the end of the second decanate of Capricorn, December 12 to January 9. This period combines the rulerships of the Sun, Saturn and Venus. Meanings: Well-Dignified: the ability to see the workings of Divine Law in the phenomena of the physical plane — thus rulership. In divination, a dark man, friendly to the Querent, practical, steady and reliable. He is good at the practical application of ideas and theories. Things tend to prosper and increase under his direction. He is slow to anger, but furious when aroused. Ill-Dignified: good theoretical insight into the workings of Divine Law, but inability to apply it to everyday experiences. In divination, a man selfish and materialistic. Such a man could have some power to solidify evil forces and express them but is nevertheless somewhat stupid.

##

THE ORACLE OF TAROT

Lesson Sixty-one

THE QUEEN OF PENTACLES

The Queen of Pentacles portrays the powers of the Great Mother, Binah or Aima, in Assiah the material world. Furthermore, what the Queen of Pentacles portrays is also related to Venus, Key 3. All Queens of Tarot correlate with the fixed sign of their triplicity, so that the Queen in Assiah corresponds to the earthy sign Taurus, ruled by Venus.

The Empress expresses fertility and multiplication, as does the number 3 related both to Venus and to Binah. Venus foresees new modes of expression. Every act of creative imagination elaborates conditions spontaneously provided by nature into new forms, which in turn give rise to future growth. Yet Venus without Saturn, whose sphere is Binah, has no stability. When Venus and Saturn are combined, love divines the true uses of the forms which hate abhors and fear seeks to escape. Thus the perfection of Venus, or imagination, is understanding. Imagination sets us free from the restrictions of sense, yet fulfills sensation instead of diminishing or destroying it. The Red Lion in Alchemy is Sulphur or self-consciousness purified by knowledge of the true purpose of passion in our lives. Passion, purged of the corrosive poison of selfish exclusiveness and of limitation to the level of mere sensation, becomes compassion. Mere sensation, though right for the creatures, is what leads man into slavery and sorrow.

The feminine power corresponding to both Venus and Binah extends the life force of AB, which is one with light. The extension of light is its multiplication through form. We, as personalized centers of this force, extend light in form through imagination. Form, however, is manifest in varying degrees. We succeed when we bring forth the subtlest and highest forms of which we are capable. Yet, though it is our duty to image the highest forms of which our level of perception makes us capable, we are seeing wrongly if we believe there is any failure in bringing forth any form, subtle or gross. Failure is missing one's highest possibility. What may be failure for you may well be supreme achievement for another, so there should never be any blame. Wherever life, or Chaiah, is multiplied, whether in subtle forms or in gross, the giver of increase is always AB. Nothing which the Divine One gives holds any connotation of loss or evil. Man's judgments are often evil, but Life Itself remains forever good.

True magic does call for intelligent direction of the Kundalini force, but there are many degrees of practice, and what may be accomplished by one may not be in another's range. A simple principle to bear in mind is never to waste power and always apply it to the highest possible expression. The technique of meditation takes care of much of this force automatically. Part of the practice needed by all aspirants is to learn to weave desires into coherent sequences and formulate precise patterns in the intellectual field. This practice leads to clearer

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understanding and ways of life more strongly influenced by Neshamah, the Divine Soul, who is another aspect of the Great Mother.

Astrologically, the Queen of Pentacles encompasses the last decanate of Aries, ruled by Jupiter, and the first two decanates of Taurus, ruled by Venus and Mercury. The Queen, through Key 5, Taurus, corresponds to means whereby we make contact with Neshamah. We receive intuition through interior hearing, Key 5, but its source is Neshamah.

Intuition gives us knowledge of the cosmic principles behind what we observe with our conscious mind, to the end that eventually we become aware of the truth that all events are the operation of a Single Identity. Self-consciousness, Mercury, Key 1, a decanate ruler of the Queen of Pentacles, collects the reports of our senses as to what is going on around us. Careful self-conscious observation of environmental experiences is a necessary preliminary practice. Intuition coordinates these sense experiences and gives us a new perception of their inner significance. Thus we become aware of fundamental tendencies in the total cosmic operation. The new perception is not abstract. It provides us with knowledge of some cosmic principle or law which applies directly to the solution of an immediate problem. We also learn practical methods whereby we may transmute subconscious patterns. It is knowledge of just what to do and what needs doing, so that we can dissolve unconscious blocks to our spiritual development.

Use of mental imagery is essential to the development of intuition, because through its use we create in our consciousness the image of our personality as a channel for guidance from above. Actually, intuitive knowledge of the true purpose of personality was elaborated consciously and in detail by those ahead of us on the Path. When we attune ourselves to higher minds we receive their wisdom. Essentially, of course, this wisdom is from Neshamah, the ultimate source of all intuition. Clear perception of the external order of nature prepares us for recognition of the internal order. Binah, the finitizing power, gives form to pure wisdom, so that it can be sent out as intuition.

All portrayals of the Great Mother, as Venus or Binah or Aima or any other mother deity, symbolize not only our inherent ability to create images, but also our ability to fill them with the emotion and depth which give them power. The Great Mother is the source of all understanding and love. In Assiah she is clothed in the manifold appearances of the world, yet she may be perceived by us in all her beauty and reality when we create for ourselves the kind of mental images that lead to her unveiling.

The power of multiplication associated with the Mother is also expressed in love. In giving unstintingly of love and compassion we increase and spread its influence. Love begets love, as you have often heard. This is the multiplication of love by itself. All love is

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rooted in the Great Mother, who is also Understanding. For without an understanding heart, we cannot know real love. Neshamah, the Divine Soul, is the fountain from whence love flows. She is the integrating, uniting power of love at the core of all humanity. In order to partake of this ever-flowing love force, give abundantly of the devotion and surrender shown by the two ministers kneeling before the Hierophant. Though seemingly masculine, the Hierophant is really the projective aspect of the Divine Soul, who is the supreme source of guidance in the progress of man toward mastery.

As you have so often heard, intellectual assent to the idea of a Master Teacher is not enough. "Many are called but few are chosen"; that is, at least in any given period of history. All will be chosen sometime. But why wait when you have been given the keys? Set regular periods for listening to the Inner Voice of Intuition. It doesn't have to be an actual 'voice' that you hear. It can come as a strong feeling, a significant image, or as a thought rising to the surface of your mind after you have asked and waited. If we are to do that which brings about our completion, we must know the will of the One. Unless we know it, we cannot do it. It is by putting ourselves in the attitude of the ministers in Key 5 that we begin to receive the higher wisdom.

When you receive wisdom it is up to you to distribute it in ways and means which will aid, not only yourself and your spiritual progress, but also others in their search for more light. Action is better than talk. By doing, one learns more and learns it more quickly than by any purely mental approach. Growth follows action. Refusal to act is like keeping shut the gate which releases a stream of water into a pipe or turbine. To be sure, no water is wasted so long as the gate stays shut, but neither is power generated. Of what use are fine ideals about serving mankind if one refuses to become a channel for broadcasting the power? The whole world suffers while some who might do much to heal its sorrow remain aloof, wrapped in the garments of their own self-righteousness. Jesus said, "Except your righteousness be greater than the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom."

The further you go on the Path, the more is it your duty to minister to the needs, hopes and longings of others by helping them to see the light. To whatever measure we see truth, we must utilize it to help those who do not yet see. This is our real work. If we extend the light we have received to those who are still in spiritual darkness, we will be helped in our own progress. So endeavor to serve others more by what you do and how you act than by what you profess to know. Send out wisdom, to whatever degree you have received it, in works, acts and deeds for the benefit of all mankind.

The light from Yekhidah enters our personal field in its purest form through intuition. Remember that intuition is really the operation of the Life force of Chokmah, who is the establisher of the whole divine order. This divine order is the realm of causes set forth in nature and it is just as truly within you as it is above you in the sky. Through in-

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tuition you receive the special guidance that you, as a center of this cosmic order, need in order to apply cosmic principles to your individualized pattern of participation in the evolutionary process. Your particular participation is a special application of the total possibilities of the Life-power in externalized tangible reality.

In the design of the Queen of Pentacles the rose arbor over her head is reminiscent of the arbor in Key 1, Mercury, ruler of the second decanate of Taurus. Herein it alludes to personality as a shelter or house for the purpose of expressing the Divine Powers within. On the Queen's throne is emblazoned the head of Cupid, son of Venus and symbol of the love force as it expresses on the physical plane. Because he is a young child he portrays the immature expressions of love which, though imperfect, are not to be condemned, but understood. The colors shown herein (russet, violet and blue-violet) refer to earth and to completion of a cycle of manifestation. Blue-violet alludes specifically to Key 21 and to the Queen of Pentacles as the ripener and completer of all the powers of the mother deities. These powers of the Mother actually lead to the completion of the Great Work.

Besides the association with Venus and Mercury in Taurus, the Queen of Pentacles also encompasses the last decanate of Aries, ruled by Jupiter. The power of sight, an attribute of Aries and Key 4, when considered as a function of consciousness is an interior power of the observer. Even regular vision is far more than merely an operation of eyes, optic nerves and brain cells reacting to light. Vision is primarily a mental power. Actually every person sees in his environment what he has learned to look for. The more perfectly he expresses the spiritual power of vision, the more truly do the appearances of his environment correspond to actual reality. By looking deeply, we will see our environment with the eyes of the Universal Mind. This is the fruit of guidance from Neshamah. Thus we must keep ourselves ever aware of the fact that the New World we perceive as we progress in our enlightenment is not fashioned by personal volition. The New World perception is really a sharing in the magical vision of the Universal One.

MEDITATION

For your meditational practice this week combine the Queen of Pentacles with Keys 4, 10, 5, 3 and 1. The Queen of Pentacles portrays a synthesis of the Major Keys with which she is associated. All are really powers and attributes of the Great Mother. We can see Her in all Her glory, everywhere we look, in gross forms as well as in subtle, when we perfect our vision and see through the awakened eyes of those who are guided by Neshamah, the Divine Soul.

KEY DIVINATORY MEANINGS

The time period is from the beginning of the last decanate of Aries to the end of the second decanate of Taurus, April 10 to May 10.

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This period is under the rulerships of Jupiter, Venus and Mercury.
Well-Dignified: the ability to detect the workings of Divine Guidance in all aspects of incarnate life. In divination, a generous, somewhat ceremonious, great-hearted woman who is both charming and graceful. She is probably possessed of considerable means and is friendly to the Querent. Ill-Dignified: some problem with materialism and ability to express unselfish love. A woman who is ostentatious, loose in morals, capricious, changeable, superficial. Likely to do Querent harm through foolish talk, exposure of his plans, etc. Dark hair and eyes.

##

THE ORACLE OF TAROT

Lesson Sixty-two

THE KNIGHT OF PENTACLES

The Knight of Pentacles personifies the actions and expression of the human spirit or Lesser Countenance on the physical plane. The mobility which the Knight portrays is emblematic of the changeable, mutable qualities of personality during physical plane existence. The blue-violet background refers to Earth and Key 21. Nobody ever sees the real Earth except by attaining to the heavenly vision attributed to Key 21. We attain to this experience of cosmic consciousness through perception of the real meaning of the physical plane. The pentacle held aloft by the Knight is a token of the dominion of human spirit over all that is below. It is achieved through proper understanding and utilization of the physical senses.

In Assiah, the human spirit or Lesser Countenance is not yet a finished work. The laws and ideas to which the greater number of human beings ascribe do not yet perfectly correspond to cosmic law. In man's laws, personal prejudice and mistaken concepts have caused confusion. Mankind still holds to old rules of behavior and truth that no longer serve a useful purpose. We all have to be on guard continuously against seeing the light of truth through the clouded lenses of personal prejudice and personal emotional trends. Centuries of ignorance and superstition have tainted the philosophy and laws of man so that they have become chains that keep him from the ability to move with the motion of life.

To reverse this kind of thinking and correct our interpretations of what we receive through sense experience is one of the principle purposes of all occult study. We may think that truthfulness, for instance, is an admirable trait. Yet it must not be thought of in terms of adherence to some worldly prejudice. You, as advanced occultists, must have found that it is simply impossible to be truthful with those who cannot receive truth. Therefore, in helping others, use discrimination and be reticent about trying to explain the inner truth of a circumstance, situation or emotional response to one who is not prepared to receive it. This can only bring alienation and misunderstanding. You cannot tell a man outright, for instance, that much of his misery is due to his unacknowledged jealousy and mistrust of others when he obviously fancies himself as the most trusting and tolerant of men. He simply will not accept it and will end up believing you to be utterly deluded as to his real nature.

The wise may, but will not usually, give exact verbal utterance to truth. Jesus resorted to parables, symbols and similes because he knew that the very words in which such aspects of truth as may be given clear verbal statement, mean one thing to the deluded and just the opposite to the wise. Qabalah is not mere tradition, but rather the reception by the receptive of what those who have also demonstrated

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true receptivity have communicated. Thus an adept may speak explicitly only to the wise. From this you must see that discrimination in giving of wisdom to those you seek to help must be the rule. Truth, however, is not an abstraction or just an ideal. It is a mode of living. There is but one standard of truth, and that is conformity to actual reality, not to personal or conventional interpretations. Truth must be embodied and lived, or it is mere sterile, unilluminated information.

Astrologically the Knight of Pentacles encompasses the last decanate of Leo, ruled by Mars, and the first two decanates of Virgo, ruled by Mercury and Saturn. Therefore Keys 8, 16, 9, 1 and 21 make up this week's tableau.

The Knight in Assiah corresponds to the awarenesses we gather through sense data of physical plane phenomena. These sense impressions are really aspects of the subdivisions of Ruach or the Lesser Countenance. Through sense experience of environmental phenomena, man develops his self-conscious awareness. Keen sense perception must come first. Then our self-consciousness can be further developed to the point where we can contact the true source of our knowing and being. Mercury, self-consciousness, was the herald of the gods, the transmitter of higher wisdom. Thus the human spirit or personality instrument, through which the One Life completes its purpose for this cycle of manifestation, is dependent for the fulfillment of this purpose upon the physical senses. The subdivisions of the Lesser Countenance are related to the senses and symbolize that which is behind their expression. Tiphareth, as the central Sephirah of the Lesser Countenance, synthesizes the total expression of the other five. All the various phases of man's mental life are controlled by the Ego in Tiphareth, who watches and directs the course of events in the field of personal awareness.

Memory and Chesed are the aspect of Ruach related to hearing. Though it is true that we remember other sensations than sounds, for thousands of years the chief function of memory was to preserve and transmit oral instruction. Before writing was invented, all knowledge had to be committed to memory. This was the way all sacred books were sent down from generation to generation in the past. Even since the invention of writing and printing, the vast bulk of human knowledge is communicated by spoken words. Furthermore, most of our thoughts are transmitted by inner words which are heard by the ear of the mind. Vav, the Hebrew letter associated with the Ego, corresponds to hearing. This is the letter of the Hierophant whose path leads from Wisdom to the seat of memory in Chesed.

Volition and Geburah correspond to the sense of sight. We must will before we act, and our volitions are seen by the mind's eye, whatever other sensory elements they may include. One may have a vague wish or longing, but not until an object likely to satisfy it is seen does the will to act, so as to attain that object, really come into operation. For example, we may want love, but rarely is anyone activated into definite seeking until he has set eyes upon someone he

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believes can satisfy his desire. Sight in Tarot is assigned to Key 4 and Aries, ruled by Mars. Mars is the planetary representation of action and volitional drive, so that its rulership of Aries points to the tie between volition and sight. In gematria Geburah, גבורה, is the number 216, which is equivalent to reahyah, ראייה, sight.

Desire attributed to Netzach, sphere of Venus, corresponds to taste. This is brought out in our common use of the word. One whose desires are predominantly for sense gratification is said to have low tastes. When use makes something desirable we say we have acquired a taste for it. Our desire for enlightenment is called a hunger and a thirst. Key 8 and the letter Teth, attributed to Leo, are assigned to taste. Teth means serpent and has the same meaning as the lion that the woman controls. She is another portrayal of Venus because it is through cultivated desire that we control the serpent power or animal nature.

The lion is red, the color of Mars, and his name in Hebrew is arieh, אריה, 216, equal in number to Geburah and reahyah. Thus Key 8 symbolizes the psychological truth that the mighty power of volition is controlled by our tastes, natural and acquired. We will what we desire. Whatever we see appears to our mental vision as it does through the coloration of our desires. Key 8 also connects Geburah and Chesed through the 19th Path of the Secret of all Spiritual Activities. Thus we see that desire is rooted in memory and tends to express itself in volition.

Hod, sphere of Mercury, corresponding to intellect and the discriminating function of the Ego, is related to smell. The olfactory is the discriminative sense. Scents are said to be the subtlest of sensations. Through differences in odors we distinguish between useful or dangerous objects. Among the letters the sense of smell is attributed to zain, the sword, a symbol of the separative mental activity whereby we discriminate between good and evil and between slightly different aspects of the same thing. Gemini, among the zodiacal signs, corresponds to smell and it is ruled by Mercury. The Path of Zain joins Binah to Tiphareth. Discrimination is what provides the Ego with standards derived from cosmic Understanding. Smell in Hebrew is reycha, ריח, 218, equivalent to borey, בור, clearness, perspicuity. This word indicates the quality of distinctiveness which is the outcome of astute intellectual discrimination.

Touch is the fundamental sense. All the special sense organs are modifications of the skin's basic irritability. Thus touch is appropriately associated with Yesod and the Animal Soul at this subconscious level of the human spirit. The predominant drive is the urge for sexual union. Key 9, Virgo and the letter Yod correspond to touch in Tarot. Key 9 is also attributed to the function of coition, wherein the sense of touch has its strongest expression. Coition, in its association with Virgo, points to the truth that assimilation is an expression of the same fundamental law as is sex. From the complex activities of digestion in the small intestine, the life force of Chokmah is extracted from food.

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The processes whereby that energy is extracted all depend upon laws of chemical affinity and electro-magnetic polarity, which are also associated with the phenomena of sex. The letter, Yod, itself is a symbol of the masculine organ of generation and its perpetuative powers. This letter is also attributed to the hand of man wherein dexterity of touch is utilized in creative works. The 20th Path of the Intelligence of Will connects Chesed to Tiphareth. It thus links the central consciousness of the Ego with the memory in Chesed where the Wisdom from Chokmah is stored. This same Wisdom is that which we incorporate into our bodies through the assimilative functions of Virgo. Man's early contact with wisdom usually comes as a vague apprehension or 'touching' of higher knowledge. We feel there is something to know long before we find out what it is. We grope for truth before we discover it.

Desire, intellect and subconsciousness belong to Sephiroth below Tiphareth. They express predominantly as personal attributes and their control and development are directly under the Ego in Tiphareth. Sight and hearing, on the other hand, are assigned to Sephiroth above Tiphareth and thus have cosmic, as well as personal, expressions. Vision and hearing are the senses which supply the Ego with superpersonal wisdom, whereby taste, smell and touch are developed and perfected.

Behind and above personal memory are the imperishable cosmic records of the whole history of man and of the universe. As we develop our inner hearing, we recall this history and attain to knowledge of the eternal principles of the cosmic process. The Path of Vav carries the wisdom of Chokmah to the seat of cosmic memory in Chesed. It becomes available to us through Interior Hearing. But we cannot hear interiorly until we have learned to hear physically. A basic necessity for spiritual receptivity is to learn to listen. Those who do not listen, who are forever running from their own thoughts trying to escape in a multiplicity of physical plane diversions, are not prepared to hear internally. To hear the Voice of the Eternal you must be quiet and listen.

The same is true of sight. If we do not really look, here on the physical plane, seeing into instead of just looking at objects, we will not develop the inner vision that shows us the true source of all objects everywhere. Geburah descends from the finitizing Binah through Cheth. To see, here or beyond, necessitates a limiting of the field of investigation. Our ability to experience the higher vision really comes from Binah, seat of Understanding. From Geburah the volitional force descends to the Ego through the Path of Lamed, Key 11. Personal actions and reactions and the consequent problems that they bring, force us finally to look deeply at the various aspects of our environment. Thus do we begin developing the kind of vision that shows us the beautiful truth behind all physical plane phenomena. We begin seeing the whole only after we have looked intently at the separate parts. Finally, we perceive all actions, all appearances, as transformations of the One Identity. As we begin developing the finer as-

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pects of our physical senses we begin to see the unity, the absolute oneness of all aspects of human activity — mental and physical, subtle and gross. When our 'I' consciousness knows the true source of all the aspects of the human spirit, it will also be shown how to utilize these attributes so as to best bring about the personal transmutation that leads to the completion of the Great Work.

MEDITATION

For your meditational practice this week, combine the Knight of Pentacles with Keys 8, 16, 9, 1 and 21. Intone Yeheshua, the Divine Name particularly related to the awakening of the Christ Consciousness within. Continue with a color and sound attunement of the Major Keys. All have to do with a higher development of the senses. Meditation with this group of Keys will lead to a deeper understanding and better utilization of the physical senses and their ethereal counterparts on the subtler planes.

KEY DIVINATORY MEANINGS

The time period is from the beginning of the third decanate of Leo to the end of the second decanate of Virgo, August 13 to September 12. This period is under the rulership of Mars, Mercury and Saturn. Meanings: Well-Dignified: ability to use actions effectively; good mind, able to see through the veils of sense experience to their true import. In specific divination, a man younger than the King and though intelligent, somewhat matter-of-fact; not original or imaginative; good at carrying out any plan calling for intelligent action on the physical plane. Ill-Dignified: avaricious, mean, jealous, somewhat violent and cruel. Dark brown hair and dark eyes.

##

THE ORACLE OF TAROT

Lesson Sixty-three

THE PAGE OF PENTACLES

The Page or Princess of Pentacles personifies the activities of the Bride, Kallah, and the powers of the second Heh of Yod Heh Vav Heh as they express in Assiah, the material world. Since this is the action of physical plane phenomena within the sphere of Assiah, it is related to completion and fulfillment on the one hand, and bondage to material conditions on the other.

Astrologically the Page of Pentacles extends over the same time period as the Ace of Pentacles, encompassing the winter quarter of the zodiac. It begins with the winter solstice, wherein the shortest day of the year is followed by the sun's trek back toward the south again. Thus the completion of one cycle of the sun is followed by a new cycle. This applies to physical plane activities also. When man's bondage to materiality reaches its most stagnant, the pain of bondage itself acts as an impetus to force him into new ways of thinking and acting, which in turn set him on the path toward more freedom and understanding. The winter quarter includes the signs Capricorn, Aquarius and Pisces, ruled by Saturn, Saturn-Uranus and Jupiter-Neptune. Therefore Keys 15, 21, 17, 0, 18, 10 and 12 make up this Tableau.

Malkuth, מלכות, is the number 496, which is the extension of 31. This intimates that Malkuth is the completion or full manifestation of AL, אל, 31, the Divine Name associated with the beneficence of God. Yet it is also the lowest and most external Sephirah. When man separates himself in his consciousness from the Sephirah above Malkuth, his mind is fixed on externals to the exclusion of higher, more internal perceptions. He is then at the mercy of externals and requires pain and suffering to turn him toward searching for freedom. 496 is also the number of Leviathan, לֵוִיָּתָן, the name of the antagonist. Leviathan symbolizes the physical plane as it appears to the ignorant. Key 15, attributed to Capricorn, shows this aspect of earth in the picture of The Devil. Capricorn is the sign wherein darkness prevails over light and is considered by astrologers to include extreme materiality among its negative attributes.

This, however, is only its negative connotation, for the Path of Capricorn is that of the 26th Path of the Renewing Intelligence. Because the 26th Path joins the Ego consciousness to Hod, this is another indication that the very forces of darkness and ignorance which bring us pain are the same forces which renew consciousness and develop our intellect to where we are capable of a better comprehension of the physical plane.

The Page of Pentacles therefore portrays both completion of a cycle of growth and the darkness of utter bondage to the physical plane which initiates such growth. The end of any cycle is the beginning of a

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new one. Whatever cycle we have completed, we are then impelled to begin the next one.

The symbolism shown in the Page of Pentacles shows the more positive aspects of physical existence. His gaze is fixed on the pentacle he holds, symbol of dominion over elemental forces. His back is turned on the buildings, artificial edifices of the physical plane. They symbolize creative cultural aspects of Assiah and are signs of progress so long as man does not give them his whole attention to the exclusion of understanding the subtle forces and laws which are their true source.

The shape of the towers on the castle hint at their true source. They are surmounted by fire triangles referring to archetypal ideas from Atziluth. The towers themselves are phallic symbols emblematic of the life-force or Yod force from Chokmah, which is one with the radiant energy of stars. Man must learn to see all material forms, natural or artificial, as results of the cycles of transformation of the radiant energy from the heavenly bodies. All phenomena are essentially of this energy. All manifest forms are structures built from one fundamental substance. So are our vehicles, physical and finer. In various gradations of fineness or grossness, in various octaves of vibratory activity, this substance enters into the composition of all forms. The true body of man is the physical universe. Our body must never be regarded as the merely localized structure of flesh and blood we use during a single incarnation.

The bondage pictured in Key 15 is an illusion, a wrong construction put on the principle of limitation associated with Saturn and Key 21. The Mechanistic theory of the universe is such a bondage caused by a wrong interpretation of the cyclic aspects of the One Force. Man's conceptions of the universe as mechanistic are built up from observations of the cycles of the seasons and other recurrent phenomena in the heavens. The greater part of the observation responsible for mechanistic theories and philosophies are in fields below the human level.

The phenomena so observed seem to be working by blind forces operating by necessity according to the law of averages. Yet the law of the survival of the fittest, for instance, works with diminished force as evolution progresses. With man the survival of the individual takes on increasing importance because a new principle is at work. It is the principle of consciousness. When man learns to turn consciousness inward he begins to gain knowledge of the true significance of the cyclic motions and laws which are part of his environment. This inner knowledge is what sets us free. It enables us to work as channels for the One Life and as such channels we control and direct the automatic forces of nature.

Yet, the material world should not be thought of as an illusion, but as the appearance of spiritual forces within the field of name and form. We should not try to separate the reality of the appearance

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from the reality of the One Identity which makes the appearance. They are one.

Hod represents human self-consciousness making contact with its environment through the senses. This is how self-consciousness develops, how intellect is developed, as the 26th Path joining Tiphareth to Hod intimates. Malkuth and the appearances which it brings are not only the completion of the Tree, they are also the testing ground for the forces that eventually lead to perfected self-consciousness and the exercise of human dominion over natural forces. The appearances of Malkuth impose these trials upon us. An enlightened consciousness is able to see what needs to be done to transform the world into a better place to live.

Whatever we do to alleviate pain and suffering helps to transmute the world soul. Though you as active participants in the Great Work may feel like a small minority in this world of conflict, poverty and darkness, know that your influence is more far reaching than you think. As you hold in consciousness the ideas of the brotherhood of man and do what you can to help bring it about, your impact on the world soul is far more than just one unit. Because we who are treading the Path of Return are conscious channels for the force which really rules all, our influence is far greater than that of a single unenlightened entity. Our candle power is greater; therefore we light up more darkness and help illumine the way for those who have seen less light than we have. We each tend to counteract the wrong thinking of thousands, because our wisdom and dedication make us more powerful channels for the forces of Light.

Capricorn is ruled by the limiting Saturn, yet in this same sign the dissolving force of Mars is exalted, or finds its highest expression. The limiting Saturn creates forms, while the operation of Mars is to dissolve or destroy them. These combined forces in Capricorn, the sign of greatest materiality, remind us again that our experiences of limitation are what spur us into the actions which set us free. To effect the renewal of consciousness that liberates, we must receive instructions from above. This instruction does not come through the physical senses. It is not a reasoned-out conclusion from the observance of externals. Inner disclosures are received when the reasoning mind is still. They are what give us true understanding of all physical phenomena. When we utilize the principles so received to solve problems in this world, we are inevitably released from some form of bondage.

This deeper understanding of the physical plane comes to us through meditation, corresponding to Key 17 and Aquarius, the second sign in the winter quarter. Though meditation brings about disclosures of superphysical realities, it has specific physical results and employs physical energy within our organism. The physical energy used is the reproductive energy. In meditation it is raised and concentrated so as to illumine some specific object of consciousness. We become identi-

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fied with the object, and its inner nature is revealed to us. The act of concentration, which is essential to meditation, is an aspect of the limiting quality of Saturn which, together with Uranus, rules Aquarius. The action of Uranus in the meditative process breaks down erroneous ideas and patterns that keep us from channeling the revelations of truth. It helps us unveil truth by dissolving our ignorant beliefs in separateness and the delusions which are the result of our taking appearances at face value.

To transfer the new patterns of freedom received in meditation to our physical vehicle is the work of the Corporeal Intelligence, associated with Pisces, Key 18, the final sign in the winter quarter of the zodiac. Our new understanding of the true source and meaning of the material world must be imprinted in the cellular consciousness of Guph, the physical body. To experience dominion over the world of name and form, one must have a higher, finer, more sensitive and more responsive type of human body. This transformation is the outcome of the working together of universal forces. It is not merely a consequence of personal efforts. Yet we must actively seek release from delusion by applying the principles, laws and forces which transform the substance of our bodies into the New Creature. Through knowledge we grasp the meaning of the cyclic, rhythmic laws of nature associated with Key 10 and Jupiter, one ruler of Pisces. Cyclic motion is repetitive. It takes repeated application of the truth that human personality is a channel for higher forces to imprint this idea into the cells of the body.

Where evolution leaves us is where transformation begins. Evolution can take us no further, nor can it liberate any man from conformity to 'this world' unless he participates in his own self-evolution. We change our body by changing our mind and thus creating for ourselves a new instrument through which the Life-power may manifest the higher levels of infinite possibility.

Doing this, we find sources of knowledge and power other than those reported by our senses. We are released from being sense-bound. Remember, the fashions of any age are never the Inner Truth, for fashions change under the influence of the race subconsciousness. To reverse conditions, thoughts must first be reversed. You will find, when you have truly dedicated yourself to the magical life, that your views are in nearly every respect the exact opposite of those held by most men.

The great problem you must face, therefore, is a problem that assumes ever-changing forms in the manifest world. Key 15, a symbol of the great problem, pictures many parts put together in a disorderly, chaotic fashion. Take it to pieces. What it really represents is something both male and female — something found in all the elements. You will then see that the whole design represents a disorderly combination of forces. The upside down pentagram tells us that because man does not recognize his dominion over the elements, he has let them

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seemingly usurp it.

Thus Malkuth on the Tree is the point where all the influences from above finally converge and complete themselves. It is also the point where, on the Way of Return, man's consciousness begins its cycle of ascent. This is the recurring theme. One cycle is the initiator, or beginning, of the next cycle. Here on the physical plane, acting through our physical bodies, we find the seeds for all the new manifestation and creations of the Life-power.

MEDITATION

For your meditational practice this week, combine Keys 15, 21, 17, 0, 18, 10 and 12 with the Page of Pentacles. These Keys show you the essence of all your problems and the means for solving them. If you follow the hints laid out before you in this series of Keys, you will find many pearls of wisdom to help you along the path toward completion of the Great Work.

KEY DIVINATORY MEANINGS

The time period is from December 21 to March 21, which encompasses the three signs of the winter quarter, Capricorn, Aquarius and Pisces, ruled by Saturn, Saturn-Uranus and Jupiter-Neptune. Well-Dignified: good command in practical matters; ability to see the principles behind physical plane situations and phenomena; a young person of either sex, friendly to the Querent. Usually a friendly disposition with some leaning to the occult or a touch of psychic ability in the make-up. Generous, diligent, compassionate. Ill-Dignified: more or less in bondage to material matters; inability to see beyond physical plane phenomena. A young person unfriendly, dull, wasteful, thoughtless, self-centered. If interested in the occult, it is usually for the sake of furthering selfish ends. Dark eyes and rich brown hair.

##

THE ORACLE OF TAROT

Lesson Sixty-four

THE MAJOR TRUMPS Key 0 and Key 1

Continue your practice as outlined in earlier lessons with the Tarot. You can now use all suits of the Minor Trump. To develop further skill, read the first pile (Lesson 18) as representing the morning, the middle pile as representing the afternoon and the third as representing the evening. For this practice it is not necessary to formulate a question. Keep a record of each morning's layout and check the day's events to see how close you come to what actually occurs. If more convenient, the layout may be made at night as applying to the next day. Record and check your results, keeping in mind the basic principles related to the Keys. Incidentally, the time periods given in this course are approximate. If greater accuracy is desired, use an ephemeris for the year in which you are working.

We will now give you a brief resume of the divinatory meanings of the Major Trump. Since all of you are advanced students with much previous study of the Major Keys, this will be a brief review, together with specific divinatory meanings, astrological correlations and an understanding of how Major Keys either support or weaken the effect of the Minor Trump. Remember, all the meanings and attributions that you have come to associate with the 22 Major Keys have a bearing on their interpretation in divination. The more you can synthesize these meanings in your consciousness, the more will all the Keys, as they fall, help you to unveil new aspects of truth.

As you become ever more proficient in this practice you will be actually transmuting your personality. Correlating the meanings and attributions of the Tarot Keys and their relationships to each other in the layouts will soon reveal to you practical ways and means for your own progress along the Path. When you are sufficiently proficient you will also be able to help others see the principles behind their problems so that they can live more in accord with their deeper needs and desires. Do not try to read for others, however, until you have the knack of correlating the various meanings, and through this skill have developed sufficient intuitive ability to have confidence in yourself.

Always begin any practice by invoking higher guidance. This is most important because you do not want to invite guidance from any source that is less than the highest of which you are capable. Turn your personality over to guidance from above. Before beginning any practice it is a good idea to intone the divine names Ehayah, Yod Heh Vav Heh, Elohim and Adonai. If you cannot do it aloud, do it mentally. By this time you should know them sufficiently well to be able to do this.

KEY 0

Key 0 corresponds to superconsciousness in Tarot and is a symbol of the pure spirit of truth or Sky-power. In its highest aspect,

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related to spiritual matters, The Fool represents superconscious perceptions and powers and the ability to respond to them. It symbolizes psychological force and perception coming from above the level of ordinary intellectual thinking. In Astrology, The Fool corresponds to Uranus, a planet predominantly of the airy triplicity. The title refers to the world's narrow judgment of those in whom the Uranian inventiveness and originality are strong.

Key 0 predominant in a layout indicates originality, progressiveness and intuition. The Fool actively pictures the subtle spiritual force which takes form as inventiveness and originality. Herein is also portrayed the spirit of eternal youthfulness, which has nothing to do with the number of years a person has lived. It can indicate, when predominant in a layout, new opportunities, new fields to conquer, new heights to scale. When well-dignified it therefore denotes originality and a youthful approach to situations. Ill-dignified it can incline one to go counter to accepted rules and thus cause material and social problems.

In both spiritual and material affairs, it indicates ability to loose the binding effects of old patterns and ideas if one acts upon it. This loosening of chains may be a difficult experience when one is going through it. Old habit patterns and prejudices tend to be broken with difficulty. Thus when Key 0 turns up in your meditational work, know that it indicates a need to free yourself from the outworn dogmas of race-consciousness. It can also show ability and willingness to change. One is ready to welcome new situations and opportunities.

Key 0 on the Tree of Life is the 11th Path of the Scintillating or Fiery Intelligence. It is the first outpouring from Kether, the Root of Air. The 11th Path is itself airy, as is Key 0. In occult work we are always working toward adjusting and perfecting our personality in order that it may become an instrument through which the higher vibrations of the cosmos may be expressed. One of the powers attributed to the 11th Path is the ability to attune oneself to the Arch-angelic forces and express their qualities through personality.

As symbols of air, Key 0 and the 11th Path indicate that one of the most important practices toward perfection of personality is correct utilization of breath. To change the structure of our vehicles we must learn to breathe properly. Breathing must be deep, starting from the abdomen. Proper breathing is inaudible, with a slow, alternate expansion and contraction of the abdominal muscles. There is no need to pull air in; just let out the abdomen as you breathe in and the air will naturally fill the abdomen first, then the diaphragm and then the lungs. Part of correct breathing necessitates proper imagery. Image the air as penetrating all parts of your body and charging your bloodstream with extra oxygen and extra life force. Key 0 ill-placed or ill-dignified in a layout could indicate a need for better habits of breathing.

In its highest aspect Key 0 portrays a state of superconsciousness which can be experienced while incarnate here on the physical

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plane. The nature of the ultimate experience associated with Aleph is, as far as words can express, a clear vision of the Divine Unity. See Key 0, relative to its position in a layout, as the true source and purpose of all experience and as the superconscious principle behind all experiences. Thus the Keys that follow it in a layout can reveal to you the necessary mental and physical actions and practices that can lead to the revelation of Divine Unity. Look to Key 0 as a symbol of your ultimate goal in spiritual affairs. If your question or purpose for the layout has been to clarify the steps toward attainment of this goal, meditate on the Keys following for hints of what needs to be done to bring about its realization.

Uranian force is sudden force and often seems to be destructive. It is the breaker of outworn forms in mental and emotional realms as well as on the physical plane. Yet the new situations brought about by the change will be better than the old ones, and finer forms can then make their appearance. The Uranian force of Key 0 indicates a need to keep flexible and willing to change. Whenever Key 0 is part of your meditational layout, contemplate its beneficent aspects: originality, willingness to throw out old patterns, inventiveness and ability to perceive the higher aspects of wisdom. Remember it is the ability to arrange the different expressions of the Life-power in an orderly manner that brings about our spiritual growth. Learning to arrange the ideas and aspects of the Tarot Keys as they fall in divination, relative to a specific question or problem, develops this skill.

Resume of specific divinatory meanings of Key 0: In spiritual matters: originality, audacity, venturesomeness; quest for higher truth. Uranus upsets fixed notions, disturbs habits, breaks up customary modes of expression and thus forces readjustments. Thus whenever Key 0 appears in a Tarot layout, it signifies sudden readjustment and often indicates the unexpected onset of chaotic conditions. In spiritual matters this is all to the good. In material questions, Key 0 can represent folly, eccentricity, sudden action without sufficient consideration or forethought, stupidity or even insanity. Much depends upon the position of Key 0 in relation to others in the layout.

KEY 1

Key 1 in divination symbolizes the workings of our waking consciousness. It is our planning mind which tends to the problems of daily life. Since the basic function of self-consciousness is attention, its placing in a layout can indicate either superior ability to concentrate or a need to improve this faculty. The Magician portrays ways whereby we can improve this faculty. His position shows that we must relate ourselves to a higher source of power. Concentration is not personal; it is a focusing of units of power on a particular object or idea. To improve concentration we must rightly see our self-conscious mind as a transformer of energy, as a vehicle through which force flows to whatever we give our full measure of attention.

Astrologically, Key 1 is related to the planet Mercury. In astrology Mercury takes on the qualities of the planets with which it

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is in aspect. Likewise, self-consciousness expresses through the type of force impinging upon the mind at any given time. Therefore if Key 1 is surrounded by unfortunate aspects in a divinatory layout, it could mean the expression of the lower aspects of Mercury, which include self-deception and the deception of others through their weaknesses.

On the table of the Magician are the symbols of the four Tarot suits corresponding to the levels of consciousness to which personality can attune itself. The four Tarot suits, as we have seen, are related to definite time periods. Thus Mercurial self-consciousness is developed through the movement and motion of spirit. One secret of dominion is the ability to make suitable combinations of time elements. Through the instrument of self-consciousness the elements of will, imagination, action and form can be correctly understood and utilized.

Orderly arrangement of the implements on the Magician's table are necessary for self-transmutation and dominion. The wand, symbol of Atziluth, is the initial intention which must be kept always in mind. The cup and Briah correspond to the mental form into which your initial intention must be developed. The sword and the Yetziratic forces indicate the need for forming constructive patterns of action. This includes the need for destruction of all that stands in the way of the embodiment of your initial intention. The pentacle and Assiah relate to your physical body, which is structurally changed so that it can express the dominion of personality inherent in your initial intention.

To recapitulate, your intention must be formulated into a seed idea and charged with feeling and emotional imagery. There must also be actions and plans that include changes in thinking and acting which will be in harmony with your intention. Then, before realization can become manifest in your life, the new patterns of thinking and acting must be actually incorporated into your physical vehicle.

Remember, the implements of magic can be arranged in infinite variety. Use your Mercurial power to watch closely the movements of your mind and the reports of your senses. The infinite energy is above, The activities of subconsciousness, presenting you with perceptions rooted in sensation, are below.

When Key 1 is well-dignified or well placed in a meditational layout, it denotes ability to concentrate and utilize self-consciousness in ways that lead to dominion. Note the Keys which follow in the divination. They can alert you to what actions and practices are needed to further develop your self-conscious ability to channel higher forces. If Key 1 is ill-dignified or in company with adverse Keys, it can intimate a need for development of concentration and a need for better utilization of self-conscious thinking and acting. Mercury adverse symbolizes delusion, bondage to the senses, and self-deception.

On the Tree of Life, Key 1 and Beth correspond to the 12th

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Path of the Transparent Intelligence. Beth and Key 1 imply penetration or mental action directed toward a specific object. The word transparent implies an instrument, as is personality, whereby power from above is transmitted to a field below. Personality, when rightly perfected, is a transparent medium for the passage of the Limitless Light. The activity of the 12th Path is penetrative, specializing and particularizing. The force directed from above is what makes the flowers grow in the garden. Thus the nature of this force is the reproductive energy of the One.

The highest expression of Key 1 is a perfected state of self-consciousness. The perfected personality is a seer and his magical power is the consequence of clear, penetrating vision. As the link between Kether and Binah, Key 1 is a personification of Yekhidah descending into the field of the manifest, wherein are at work the powers symbolized by the four Tarot suits and the Four Worlds. The true Magic of Light, the perfection of personality, is the conscious direction of this manifesting power.

Resume of key divinatory meanings of Key 1: Mercury takes on the qualities of the forces with which it comes into aspect, just as self-consciousness reflects and expresses the forces that play through it, colored by the patterns of action and response coming from sub-consciousness. Well-dignified in a layout, Key 1 can denote skill in concentration, ability to adapt, constructive intellectual power, initiative, subtlety and ability to control the thought processes. Ill-dignified it can indicate a need for better development of concentration and better control of sense compulsions; also delusions about the self and about others. Sometimes a lying, cunning, deceptive, unscrupulous individual.

##

THE ORACLE OF TAROT

Lesson Sixty-five

THE MAJOR TRUMPS

Key 2 - Key 3 - Key 4

KEY 2

Key 2 in Tarot, the High Priestess, portrays the fundamental powers of the subconscious mind. Chief among them is the ability to record and store impressions. Thus in a Tarot layout the High Priestess can indicate a good memory and unusual ability to become receptive to the great storehouse of cosmic memory. Emphasis on Key 2, if adversely placed however, can signify a need to develop better retention of impressions. This usually means that more care and alertness are needed in the method of recording material. In this case, the other Keys in the layout could indicate certain practices and habits of action needed to bring about better retention.

Astrologically, Key 2 corresponds to the influence of the Moon on human consciousness. This influence is reflective, receptive and flexible. Flexibility implies changeability. Key 2 adversely placed can mean that one needs to develop more stability and tenacity in relation to studies and practices in order to keep moving forward toward the goal of personality transmutation. Changeability, however, also implies adaptability and the good trait of being able to adjust to any situation and get along well with varied types of people. The High Priestess, because it relates to subconsciousness, indicates an unusual ability to have rapport with the needs and interests of humanity as a whole.

In its highest, most positive expression, the lunar force can help us to attune ourselves to guidance from the divine level. On the Tree of Life, the High Priestess is related to the 13th Path of the Uniting Intelligence. The power of recollection, associated with personal memory, is also basic in the 13th Path. Here it refers to cosmic memory. The scroll of the High Priestess is inscribed with the word TORA, or Law. What we call "laws of nature" are really the Life-Power's perfect memory of the orderly sequences of its self-expression. The 13th Path is a manifestation of the subconsciousness of Yekhidah in Kether and refers to the eternal self-recollection of the One Self. This self-recollection is the basis of all manifestation.

As the Path which joins Kether to Tiphareth, the Uniting Intelligence is the final path of ascent to perfect union with the One. Yet before we reach this final goal, we can partake of the influence of the Uniting Intelligence. We can avail ourselves of the eternal wisdom stored in the cosmic memory. To attune ourselves to guidance from this highest aspect of memory we must use the reflective power of subconsciousness so that it mirrors superconscious wisdom. This necessitates control of the astral forces that pattern our unconscious responses and initiate the renewal of our physical bodies, making them fitting temples for the transmission of Divine Wisdom. Remember,

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the collective subconsciousness is a storehouse for all knowledge, false as well as true. The purification of our subconscious responses is necessary before we can become attuned to the vibrations which transmit the higher aspects of wisdom. Of the powers related to one who 'possesses' the 13th Path, it is said that he "reigns with all heaven and is served by all hell". Hell in this case refers to the astral forces that have been brought under control when a human personality is able to 'reign with heaven', or express the Divine level of life.

We receive the higher aspects of memory through intuition. In your meditational work, see the High Priestess as a symbol of divine receptivity. Meditate on a divinatory layout in which she is prominent for answers to the problems that confront you as you strive for personality transmutation. Through her we contact the superconscious levels of being. She is our magic mirror that can reflect divine guidance to us when we free her from erroneous impressions received from the conscious mind.

The Moon has much to do with all physical cycles, particularly that of conception and birth. Hence she represents everything which is known through the senses and our reactions to such things. It follows, therefore, that the Moon indicates the instinctive response of personality to its environment. These instinctive responses, when we bring them under control so that they reflect superconscious aspects of truth rather than race error, are what will eventually change our bodies and personalities into the new creature of perfected adeptship.

Resume of divinatory meanings of Key 2: Well-dignified in spiritual matters: ability to intensify receptivity to higher forces; retentive memory; adaptability to new ideas and circumstances; poise and balance in difficult situations; harmony and rapport with the problems and needs of others. Ill-dignified in spiritual matters, it can indicate a need to develop better retention of impressions; a need to guard against discouragement and develop stability and tenacity in relation to studies and practices; a need to come to grips with some of the automatic responses that are keeping us from receiving the superconscious guidance we seek. Ill-dignified in other matters: instability of personality; aimlessness; too much concern with psychic images and illusions; vagueness and mental foginess.

KEY 3

Key 3, the Empress in Tarot, portrays the power of creativity on every plane. She symbolizes the mind's ability to make new combinations from the store of remembered experiences. The lush fertility in this Key shows the results of positive mental creation actually begun with self-conscious acts of imagination. The predominant images that occupy our minds are what sooner or later determine our outward circumstances. It is not only important to develop good powers of imagery, but it is even more important to guard ourselves against dwelling on negative images of failure, resentment or inadequacy. Remember, we are always creative. Through directed imagi-

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nation we can build for ourselves a new life when we are careful to dwell only on the images and ideas that we want to see become manifest.

Through this faculty we can clear subconsciousness of erroneous thoughts, resentments, prejudices and errors by never letting our imagery dwell on them. In this way they finally die of malnutrition. Put all your effort into images of your personality as a transparent channel for the love and wisdom of the Most High, and you will not be tormented by doubts and fears as to your ability to reach the goal of perfected personality. This use of imagery will bring about the renewal of your mind and body. You will find yourself approaching all experiences in a new way; and then the conditions and relationships in your environment will change, too. This new approach can enrich your consciousness with a clear realization of the way things really are, thus freeing you from repetitious patterns of acting out in your life the way things merely look. What we call the imagination in man is the inherent faculty of the soul to assimilate to itself the images and reflections contained in the Living Light. See that you are attuned to the assimilation of the superconscious images and reflections of Divine wisdom and truth.

The single energy of the One is real, and its reality extends 'downward' into the physical plane of Assiah and 'upward' into realms of finer and more intense vibration. The forces and attributions of all the Major Keys express in all four worlds, just as the Tree of Life is expressed in all the worlds. Creative imagination extends from Atziluthic principle to physical plane manifestation in Assiah. The Major Keys are the connecting paths on the Tree of Life, so that they are fourfold in their expression, as are the Sephiroth. Therefore they have both subtle and gross expressions. It is our responsibility as travelers on the Path of Return to express these Qabalistic forces in the highest, subtlest manner of which we are capable. So it is up to us when using our creative imagination to always keep in mind our goal of self-transmutation. Nothing less can really have too much importance for us once we begin to see what this really means.

On the Tree of Life, Key 3 is the 14th Path of the Luminous Intelligence. Related astrologically to Venus, this path corresponds to the desire nature and intimates that rightly directed desire is what brings about our redemption. Desire is also the tempter who leads man into unwise activities so that he can finally become aware of their folly. When we learn to manage temptation it is transformed into the positive love force which leads us to spiritual illumination. The symbolism of the Empress makes it clear that it is the reproductive energy which is shaped in creative imagination. Through the 14th Path the projective life force from Chokmah passes into Binah, the field of specialization. Creative imagination is thus seen to be the channel whereby undifferentiated life force enters the realm of manifest existence. The Life-power brings the universe into being through creative imagination. We shape our world and circumstances through utilization of the same power.

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Astrologically the Empress is related to Venus, the Lesser Benefic and symbol of love, beauty and creative talents. She is the Interior Star associated with our emotional nature, and we know that no imagery is powerful unless charged with strong emotion and desire. The Empress, well-dignified and prominent in a divinatory layout, signifies good ability for positive creativity. Remember, you can be creative without necessarily seeing clear images before your mind's eye. Actually feeling the image is an even stronger indication of creativity.

The positive aspects of Venus signify a sympathetic, affectionate and harmonious nature. Other Keys associated with a prominent, well-dignified Empress can indicate the types of activity and imagery which will best fulfill your highest potential. Personality gifts, such as those that Venus bestows, are to be used for your own evolution and for helping others to become aware of their talents and deeper aspirations. Venus is the psychic center in our body which gives balance to all our inner forces.

If the Empress is adversely dignified in a layout it could indicate need for better control of the image-making faculty and better control of the emotions. If the Empress is prominent, but adverse, this could show good powers of imagery, but a tendency to dwell on and develop negative thoughts and patterns. This of course attracts, like a magnet, negative circumstances and relationships. Discrimination in our imagery is the secret of right control.

Resume of divinatory meanings of Key 3: Well-dignified and prominent: good powers of creative imagination; a sympathetic, affectionate, harmonious, cheerful nature; proficiency in the arts such as music, painting, literature, sculpture; in its highest aspect, strong aspiration and positive imagery for self-transmutation. Ill-dignified, but prominent: desire out of control; tendency to dwell on negative images and suffer the consequences. Adversely placed in emotional matters, Key 3 can denote dissipation, lust; waste of time and substance in mere pleasure seeking; laziness and sensuality.

KEY 4

Tarot Key 4 is related to the principle of reason. As the Emperor who follows the Empress, creative imagination, he corresponds to that in us which can classify, systematize and put into logical order the mental images that we create. Without order, imagery is impractical, unregulated fantasy and does not have power to manifest because of its instability.

In a divinatory layout, Key 4 can relate to a good or faulty reasoning faculty, depending upon its dignity and prominence. Competent reason includes both mental and physical orderliness. Orderliness and reason in turn necessitate true vision and insight, also attributed to Key 4. We must be able to see things as they really are. Right definition is based on accurate observation. The highest aspects of vision and reason transform man's consciousness so that he learns to see the

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true world which lies hidden behind the veils of appearance. Liberation is not a set accomplishment. It is indefinitely progressive. As we develop true vision to an ever greater degree, our freedom from error and ignorance also increases. No outer system can confer freedom; it comes from our inner consciousness.

Astrologically Key 4 corresponds to Aries, the first sign of the Zodiac, ruled by Mars, the planetary force, which, among other things is associated with destruction. True vision, right definition and intelligent reasoning ability must destroy error before they can build anew. The Emperor is a symbol of dominion. He is one with Melek, the King, seated in Tiphareth. Yet he is also a warrior. This is because our dominion, our kingship, necessitates the destruction of our towers of error. Self-conscious errors in reasoning affect subconscious responses which keep us in bondage. As we correct our vision and our definition of the world about us from the self-conscious level, our subconscious responses change too. The self-conscious definitive mind and the subconscious responsive mind act and react on each other. When we start defining our world more in accord with Divine Reason and Vision, our subconscious responses begin the renewal of our physical body and mind, whereby we become vibrationally attuned to ever higher levels of guidance and intuition. Then do we assume our throne as ruler of our inner responses. When we rule within, we become the Emperor of our environment too, as Key 4 depicts.

The highest aspects of Key 4 are expressed by the 15th Path of the Constituting Intelligence, joining Tiphareth, the Ego consciousness, to AB the Father in Chokmah. Through it the life force of Chaiah is distributed to all human personalities, both incarnate and discarnate. The dominant power in the 15th Path, attributed to the letter Heh, is the Mars force which is the active generative principle of nature. The letter name Heh, spelled הה , adds to 10, the numeration of Yod. Thus the essential potency is masculine. The first Heh represents insight; the second foresight. Insight is the Life-power's knowledge of the necessary consequences following what insight reveals. The Emperor faces north, which always refers to the future, the unknown, the unmanifest. To the hidden forces of the North we turn mentally to formulate plans leading to a more perfect manifestation of our powers.

The creative forces, corresponding to the powers of the letter Heh, in highest expression are the projection of the Life-power's clear vision of its own nature into the field of subconsciousness. All personal experience of vision is a particular expression of the cosmic power to see. To the degree that you see things as they really are, to that degree is your personality a channel for the one, original creative power.

In a Tarot divination directed toward spiritual development, Key 4 prominent and well-dignified indicates superior powers of true vision and subsequent right reasoning ability; also orderliness in

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thinking and acting. If Key 4 is ill-dignified, it can indicate a need for more orderly thinking in your spiritual aspiration and a need to develop more insight into the true meaning of the conditions of your environment. The other Keys in a layout in which Key 4 is prominent can show us what practices, actions and inner responses are needed to develop these qualities. Remember, whether ill-dignified or well-dignified, when Key 4 is prominent, look to these qualities. If you have them somewhat developed, then they are your gifts to use consciously for your further spiritual development.

Resume of divinatory meanings of Key 4: Key 4 prominent and well-dignified: good reasoning faculty; mental and physical orderliness; superior ability to control environmental circumstances. Also mental energy, foresight, supervisory qualities, control, persistence, determination, ambition, leadership, enthusiasms. If ill-dignified: a need to develop the positive qualities of Key 4. It can particularly indicate a need to develop order in thinking and acting. As we seek to transform our inner life, we must not neglect outer orderliness. A disorderly life and possessions can stand in the way of our spiritual development. Also strife, anger, a tendency to go to extremes; over-activity; lack of discretion. ##

THE ORACLE OF TAROT

Lesson Sixty-six

THE MAJOR TRUMPS Key 5 - Key 6 - Key 7

KEY 5

Key 5 relates to the function of hearing and the principle of linkage. Thus the Hierophant portrays the linkage we can establish with the Inner Teacher through development of our inner auditory center. Zodiacally, the receiving of intuitional guidance corresponds to the sign Taurus and the planetary centers and bodily areas related to it.

Inner hearing or clairaudience, however, is not necessarily true intuitional guidance. Simply to open the inner ear is not enough. There are enemies and fools as well as friends of man on the astral plane. To receive true intuitional guidance we must be on guard against taking advice which comes from some of the lower astral levels. When we are open to intuition we are also open to astral intervention. We must use reason, discrimination and other precautions to be certain that we are not being influenced by those who do not have the competence to give us true guidance. This is why the Hierophant follows the Emperor, symbol of reason and insight.

To receive true intuitional guidance we must not be susceptible to flattery or mere expediency. From the astral level our whole life history and even past lives are easily accessible to discarnates who may be wanting to gain control over us by showing how much they know. Names, dates and even our private thoughts and feelings are engraved in the astral substance.

The accuracy of any spirit's revelation of your past is by no means a guarantee of his good faith or of his ability to guide you in the present toward your spiritual development. Remember, no one becomes a master simply by shedding his physical envelope. True intuition invariably comes as a principle that can be checked by reason. The revelations of true intuition may go beyond reason and ordinary experience, but they never run counter to it and should be able to meet the test of investigation. Thus Key 5, ill-dignified, but prominent, could indicate a need for control of psychic impressionability and over-concern with images which are mostly reflections of strong desires not rationally thought out or controlled.

People who call themselves intuitionally guided and believe they do not need to study because of their special contact, are deceiving themselves. Intuition is the result of keen observation, competent memory, creative imagery and reason. The basic psychological function associated with Key 5 is the elaboration of the classifying, reasoning, observing faculties of Key 4. The highest aspect of this elaborating faculty is direct perception of eternal principles. Such true intuition instructs us in the laws of nature which apply to our specific prob-

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lems so that we can see for ourselves the proper actions and practices needed for our development.

Key 5 and the letter Vav symbolize the 16th Path of the Triumphant and Eternal Intelligence joining Chokmah to Chesed. This is the path of the kind of consciousness that makes us aware of the victorious quality of the Life-power and shows us also its freedom from all limitations of time. Thus we see that it represents the highest aspects of intuitive reception to the Life-power's knowledge of Itself. This knowledge is imparted to us through the channel of cosmic memory associated with Chesed. Taurus is ruled by Venus, and, as we have been taught, all imagination, whether personal or cosmic, is an elaboration and development of ideas preserved by memory. To express the consciousness of the 16th Path in its highest aspect is to be wholly receptive to the influx of the life force which flows down from Chokmah to Chesed. This state of consciousness has the character of unfailing beneficence.

Key 5, well-dignified and prominent in a layout, can indicate natural ability to develop the intuitive faculty and be guided in how best to employ personality talents and powers. It also denotes a very strong emotional nature which is well under the control of will. In such a layout the other Keys associated with it can point to ways in which you can best develop these abilities to their highest expression for direct contact with the Inner Teacher.

The strong emotions associated with Key 5, if ill-dignified, could indicate a need for better channeling of this potent force. It might also mean that one is being content with mere hunches or echoes from the personal subconscious level. Perhaps in this case, what has been considered guidance has not been properly subjected to reason and discrimination. Ill-dignified, it can also mean a tendency to be taken in by astral beings because of clairaudient psychicism, particularly if adverse in relation to Keys of the Sword suit.

We will go into the specific relationships between the various Keys and suits in more detail in a later lesson. Many aspirants who become disillusioned with occult work, or even 'possessed', have let themselves become enchanted with their psychic ability to 'hear' and have been sadly disillusioned by the results of following the advice of these so-called "teachers" who have no other claim to inner knowledge than merely that they are discarnate at present.

In a layout concerned with health, Key 5 has to do with the Taurus area of neck, throat, thyroid gland, ears, lower jaw, tonsils and cerebellum. Attention to functions of these areas could be indicated by the placing of Key 5 in a layout. In our work to perfect our personality as channels for Divine Wisdom, certain bodily areas may need special attention in order to be brought into balance and proper function. To achieve this, consult the practices outlined in our course on SOUND AND COLOR, wherein details are given for special practices dealing with the bodily areas.

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Resume of divinatory meanings of Key 5: Well-dignified: intuitional ability; magnetic personality with healing ability; the reception of Divine Guidance. It can also represent occult force voluntarily invoked because of its number being related to the Pentagram. Ill-dignified: psychic auditory ability, but need for discrimination and care in what is accepted through this faculty; strong emotions, but not too carefully controlled; self-indulgence and laziness; need for attuning and balancing the functions and organs associated with the Taurus area in the body.

KEY 6

Key 6, the Lovers, relates primarily to the need to release subconscious mentation from domination by erroneous self-conscious ideas and errors. Because of the impressionability of subconsciousness, it falls easily under the sway of the appearances and illusions having their source in physical sensation. The Angel in Key 6 is Superconsciousness, who should be the guide in our desire to unravel the enigma of the sense life. It is our lack of conscious connection with superconsciousness that leads to the mistaken endeavor to plan our life in accordance with the reports of physical sensation.

Mercury rules Gemini, the zodiacal sign associated with Key 6. When our waking mind is consciously related to what is above, the patterns we make for our behavior and progress are constructive ones, and the subconscious elaborations which come back to us add to our wisdom, happiness and spiritual growth. This type of higher guidance results in a balanced and harmonious relationship between the two modes of human mentation pictured in Key 6 by the two human figures who are nude because of freedom from concealment and reservation. Often we conceal our hidden or subconscious motives from our conscious mind. Most people are in disguise. Their words and faces say one thing, their inner thoughts another. This false self-image deludes them about themselves and is the cause of agonizing mental conflicts that bring about repetition of unprofitable actions. Until we are willing and able to face up to our self-deceptions they inhibit our spiritual progress and prevent subconscious reflection of superconscious wisdom. To clear subconsciousness we must have the courage to acknowledge to ourselves that many of our motives, responses and patterns of behavior are not in accord with our professed high aspirations.

Thus Key 6 in a divinatory layout, when prominent and ill-dignified, can call attention to a need to evaluate your inner motives and automatic responses to see to it that they are truly in accord with your highest aspirations. It can show a need for an active release of subconsciousness from elaborating errors originating at the self-conscious level about ourselves and our environment. Well-dignified, Key 6 can indicate relative harmony between your conscious aspirations and your subconscious responses. Look to the other Keys in the layout for ways in which you can bring this harmony to an ever higher level of expression, wherein subconsciousness can mirror true guidance from the Angel above.

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Remember, in all of us the waking mind has limits and is fallible. We all make mistakes and will continue to make mistakes. What is avoided when we practice active release of subconsciousness from conscious error is the reverberation and elaboration of these mistakes so that we will not continue making them over and over again. Give a definite suggestion to subconsciousness that it is not to accept as a premise for elaboration any opinions or commands from self-consciousness until it has also received confirmation for them from superconsciousness. In this way the consequences of our superficial errors will be easy to overcome and easy to correct.

Conscious discrimination is the keynote for bringing about this state of affairs. When we know the appearances of this world as mere reflections of the One Reality, we will not be so dominated by false interpretations and will not so likely let them become elaborated and fixed as patterns of thought and action. This does not mean that we are to stop giving images to subconsciousness. Nothing can be brought into active expression without them. What we do is give the suggestion that frees subconsciousness to accept or reject these ideas through superconscious guidance.

Always self-consciousness and subconsciousness act and react on one another. This reciprocity between opposites, when harmonious, expresses itself in the field of the emotions as love. Therefore in a layout concerned with emotional or love relationships, Key 6 can indicate harmony or lack of it. Harmony in both inner and outer relationships necessitates discrimination. The separative faculty must be employed to determine the true color of our emotional life. The Lovers show that the pairs of opposites, though seemingly antagonistic, are really complementary.

Key 6 in its highest aspect relates to the 16th Path of the Disposing Intelligence, joining Binah, seat of understanding, to Tiphareth, the human Ego. To dispose is to arrange, classify, set in order. The Mercurial discrimination begins with accurate classification of differences. On a higher level it perceives that every pair of opposites is really a dual manifestation of a single activity. From this it perceives that these reconciling unities are themselves under the law of polarity. When we succeed in discovering the unity which is the reconciler between two known opposites, we have found also something which is either the positive or negative pole of another pair of opposites. Finally we come to a unity which transcends all pairs of opposites, a unity we cannot define or speak about in positive terms, a unity of the No Thing. This is the result of learning to unify the pairs of opposites and so rise above their influence. This is the highest aspect of Key 6. Thus in a divinatory layout Key 6 well-dignified can indicate a keen discriminative faculty and the ability to utilize it in its highest aspect as the reconciler between all the pairs of opposites.

Resume of the divinatory meanings of Key 6: Well-dignified: ability to utilize the discriminative faculty; harmonious relationships in the emotional field; unusual perception of the subtle differences be-

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tween similar things which is at the root of the ability to transcend the pairs of opposites; also attraction, beauty, love, sympathy; balance of forces and reciprocal activity, particularly agreement in things of the mind. It is a card of harmony between the inner and outer life. Ill-dignified: disharmony in the inner or outer life; conflicts of purpose between conscious thoughts and subconscious drives; indecision, separation, antagonism; need to work for clarity of intention and face up to subconscious conflicts that tend to dissipate our spiritual endeavors.

KEY 7

The Hebrew letter printed on Key 7, Cheth, ח, means field or fence. It refers to the true function of personality as the field wherein the One Ego cultivates its instruments of expression. The highest potencies of the One Will-power may be brought into active manifestation through a personal vehicle which has been properly prepared. The Name of Key 7, the Chariot, has a similar connotation. The One Will is the Rider in the chariot of personality. Key 7 thus refers to our need to develop both a conscious and subconscious awareness of the true function of personality. We must think of it always as the field, not the cultivator. More than that, we must imprint this idea on subconsciousness so that it is the core of our every pattern of response, our every automatic reaction. Astrologically, Key 7 relates to Cancer, ruled by the Moon, Key 2, the Tarot symbol of subconscious mentation.

In Key 7 the emphasis is on the chariot or instrument. This refers to one of the cardinal teachings of Ageless Wisdom. Final perfection does not mean destruction of distinct personal consciousness. Perfection is the establishment of true receptivity to the One Will, yet we retain a clear-cut realization of specific identity. It is not our objective to escape from personality, but only to comprehend the nature of its true source. To know the real significance of our feeling of will, we must learn to carefully distinguish essence from appearance, spirit from body, subtle from gross and the I AM from its vehicle.

On the Tree of Life, Cheth and Key 7 are associated with the 17th Path of the Intelligence of the House of Influence joining Binah, Understanding, to Geburah, seat of volition or will. We are all more or less influenced by the race image of personality as a separate entity whose weakness or strength depends upon personal will-power. This image must be substituted for the image of personality as a field into which the One Will flows and finds expression. Genuine and complete receptivity to the One Will is a matter of interior growth. Key 7 well-dignified in a layout can indicate a level of individual development which is on the verge of true receptivity. Look to the other Keys in the layout for specific ways in which this development can be accelerated.

Part of the physiological transformation needed for genuine receptivity has to do with a finer adjustment of our body chemistry.

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This adjustment is dependent upon the distillation of physical substances from the process of digestion in the stomach, ruled by Cancer. Key 7 in divination can also suggest a need to do the meditational work that balances and perfects the Cancer area of the body, so that the cellular consciousness therein becomes imbued with its part in our spiritual development. Ill-dignified in health matters, Key 7 may indicate a need for better nutrition and to quiet inner tensions that lead to indigestion and other ailments in the Cancer area. To overcome tensions related to the sensitive Cancer personality type, make use of relaxation techniques outlined in earlier courses.

The connection of Key 7 to Cancer indicates a sensitive, impressionable nature, easily upset or offended. On the positive side, when well-dignified, sensitivity expresses as a subtle awareness of one's connection with the sum total of cosmic activities and as an ability to feel the inner significance of people and events. Usually this sensitivity also expresses as a strong, protective, nurturing quality toward those in close relationship to us. Ill-dignified, this sensitivity can express as a nervous, anxious personality whose overconcern and protectiveness alienates others by causing them to feel trapped and suffocated. Thus if Key 7 is ill-dignified in emotional matters, it can indicate a need to watch your anxiety in relation to those you love and see to it that you do not smother them with unnecessary concern for their welfare.

Though we are truly omnipresent, our personality fence is not only one of limitation for individual growth; it is also a fence of protection. It protects us from too much telepathic receptivity to inner plane influences until we have developed the strength and understanding to properly cope with them. The telepathic sensitivity associated with Key 7 and Cancer can be a source of misery and even disaster until an individual has learned to distinguish between his own thoughts, feelings and moods, and those of others. We are all subject to this to some extent as spiritual aspirants. If Key 7 is prominent and ill-dignified, particularly with Keys of the Sword suit, it could mean that you need to strengthen your ability to distinguish personal feelings from those of others you have 'tuned in on'. When you realize certain emotional responses may not be yours, you will find it much easier to 'tune out' depression, discouragement and anxiety that do not actually originate in your own personality complex.

Resume of divinatory meanings of Key 7: Well-dignified: receptivity to expression of the One Will; sensitive, protective nature able to experience loving rapport with others. Relative to its connection with the 4th House in astrology, successful outcome of matter inquired about; financial security resulting from lands and possessions. Ill-dignified: psychic sensitivity that can cause depression and moodiness; possessive, anxious nature that tends to alienate in close relationships due to stifling overconcern; also avarice, undue tenacity; a spirit of revenge; ill-natured triumph over others. ##

THE ORACLE OF TAROT

Lesson Sixty-seven

THE MAJOR TRUMPS

Key 8 - Key 9 - Key 10

KEY 8

The Hebrew letter on Key 8, Teth, is related to the spiral, vibratory force symbolized from time immemorial by a serpent. This serpent force has been associated with evil and temptation throughout the ages because man's ignorant misuse of it has led to painful, repressive and even disastrous results. However, as we have been taught, this same force, when rightly applied and understood, is the instrument of our liberation.

In Key 8 the serpent power is pictured as a red lion and the woman, purified human subconsciousness, has tamed him and made him her friend. Key 8 is astrologically related to Leo, ruled by the Sun. Thus this force actually is seen to be the radiant energy streaming from our Sun to the entire world system. All forms, inorganic as well as organic, are built up from this 'vital electricity'.

Because all activities in the cosmos below man respond invariably and automatically to human subconsciousness, the basic law pictured in Key 8 is the law of suggestion. Every form of spiritual energy — and all is actually spiritual energy — is subject to the direction and control of the forms above it. The conscious imagery of man is a form of spiritual energy, and all forms below this level are subject to its direction. It, in turn, is subject to the influence which descends from superconscious levels. The sovereignty exercised by man over the various grades of being below the human level begins to work for his liberation when he learns to utilize his position as mediator in a positive manner.

Within us is a point of contact with a principle of knowledge which reveals to us the meaning of all experience. No matter what may be the appearance of an event, it has a meaning for us, and one which may be put into effective use in everything we think, say and do. Key 8 and Strength are associated with the 19th Path of the Intelligence of the Secret of All Spiritual Activities. This secret has to do with the highest use of the law of suggestion, which results in conscious transformation of our physical organism by means of mental imagery.

Through our knowledge of this law we can deliberately plan our regeneration, arranging a new life for ourselves by giving suggestions that begin the regeneration of our physical bodies. The powers we develop as a consequence of this practice are unfolded because of the physical changes that occur. Nobody is born an adept. Nobody becomes one without undergoing profound changes in personality. An adept enjoys dominion because every cell in his body has been harmonized with the central consciousness of the indwelling SELF. Nowhere in his body is there a cell or an organ which is out of tune with the vibrations of the universal life.

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We begin this transformation by repeated conscious acts. In all that you do and say and think, continuously recognize and affirm the unity of your personality with the Father of All. Do this in spite of all the seemingly contrary appearances in the world of the manifest. Thus does the idea take on powerful suggestive value that is communicated, through your subconscious mental level, to the body building activities of your organism. Little by little, under the influence of these repeated suggestions, new cell structure is developed and new functions are made possible. Then the truth of your dominion, which has always been there in potential, is able to manifest because your transformed vehicle is attuned to express it. You have always been one with the life force of Chokmah. You do not attain to it or even regain it after having lost it. What you do is build a vehicle which can express this identity.

Key 8 well-dignified in a divinatory layout can mean that, because of your occult practices, the subconscious processes within you are sufficiently purified to indicate a readiness on your part for accelerated growth. The other Keys in the layout can show the types of suggestion and actions that will be most effective in speeding up your inner transformation. Over and over again in your studies you have been exposed to the truth that all is radiant energy . . . all is under your dominion. Now it is time for you to use this knowledge in connection with your every thought, act and deed. Use of Sound and Color practices relative to the Sun and Key 8 will help attune this area of your body to the higher spiritual vibrations so that the life force, which enters through the heart center, can be incorporated in ever greater measure into your physical vehicle.

If Key 8 is ill-dignified, it can show a need to watch your conscious thinking and subconscious responses. The lion is an emblem of the gross forms of natural humanity and the gross actions and responses that are to be transmuted in the Great Work. The situation shown in Key 8 is the result of intentional conscious practice. It is the result of a deliberate purpose, consciously formulated and knowledge consciously acquired. It is the outcome of practice consciously undertaken. Suggestion always works, but in order to work for our liberation we must keep our highest purpose ever in mind. If ill-dignified in a layout, look to your everyday attitudes, thoughts and responses. Are they in tune with your central intention?

Resume of divinatory meanings of Key 8: Well-dignified: positive control of the life force; readiness to use the power of suggestion for spiritual transmutation. In matters of personality it can indicate strength, courage, action; power of command and the sunny, compassionate personality related to Leo. Ill-dignified: negative use of suggestive power and need to watch habitual thinking and automatic responses to see that they are in accord with one's central intention; also obstinacy, ostentation, cruelty. In material questions it often relates to risky speculation, dangerous adventures, sometimes clandestine love affairs (influence of Fifth House) that bring sorrow. As always, much depends upon the position of the Key in the layout.

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KEY 9

The symbolism of Key 9 relates to the means whereby we may utilize the will-force from Chokmah to bring about our completion and perfection. Key 9, the Hermit, corresponds to the 20th Path of the Intelligence of Will joining Chesed to Tiphareth. The force active in this Path is actually the masculine projective Yod power from Chokmah, which is one with the radiant energy or light force of the stars. We experience this force within our personality as the drive of a seemingly personal will.

Astrologically the letter Yod and Key 9 are associated with Virgo, the zodiacal sign which rules digestion and assimilation in our bodies. Through the functions in this area the 'will-force' is extracted from food, since all forms are made up of this one energy. We actually incorporate the light force of Chokmah into our vehicles through these bodily functions. The extraction of this energy can be brought to a much higher level of efficiency by learning how to control digestion and assimilation consciously.

In food there are subtle essences of inestimable value which perfect in man what has been imperfectly accomplished by nature. When Mercurial self-consciousness takes control of intestinal digestion and assimilation, our bodies are filled with greater amounts of the 'potable gold', thereby perfecting our vital functions and preparing us for conscious union with the Father. In natural man much of this energy of life is wasted or cast out because the human organism in its natural state is not prepared to handle greater amounts of this Light. As we purify our conscious and subconscious thought processes and surrender our non-existent personal will to the One Will, we prepare our vehicle to utilize more and more of this Yod force.

We will then be able to charge our bloodstream and nervous system with a superabundance of this fluid gold. To begin with, we exercise conscious rule over the processes of assimilation and digestion by proper selection of foods and beverages. We also must remember the necessity for correct breathing. It is important to understand that breath completes assimilation. Select your foods with the thought that you are accumulating raw material for your transmutation. Foods rich in vitamins and minerals are necessary, but in general, a balanced diet, as outlined in most good books on nutrition, is usually correct. Do not resort to trick diets or fad diets, and see to it that your interest in food does not lead to the 'diet crank' state of mind. The eccentricities and narrow-minded thinking which usually accompany over-emphasis on diet are enough to keep anyone from succeeding in the Great Work.

In a divinatory layout, Key 9 can intimate that the higher guidance you seek is dependent upon your better utilization of the alchemical practice related to Virgo. If you are ill, however, restrict your use of this knowledge to a better selection of food. The alchemical work demands normal function of the body before any of the more specific forms of imagery are to be undertaken. If you are reasonably

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healthy, look to Key 9 in a layout as a signal that you are ready to bring about a tremendous improvement in the work of assimilation. You know about it by now. Make specific demands upon subconsciousness that it is to assimilate an increased amount of the subtle essences. Use positive affirmations and visual imagery. At every meal tell subconsciousness that you are providing it with materials for enlightenment. Image the food you eat as having an electrical constitution. See your bloodstream and nerves as being charged with radiant energy. Will-power and light-power are essentially the same. If you are to express the freedom and dominion of the One Will through your vehicle, you need to provide it with more of this One Energy. The power which forms the patterns of bodies is a power of the Universal Wisdom. Thus as you continue your practices, you begin to shape the energy of the One Identity into forms that will accelerate your transmutation.

Ill-dignified, Key 9 can indicate a need for general improvement of health, especially through correct diet. Mercury as the ruler of Virgo means, first of all, that the perfection of the assimilative function depends upon intelligent selection of food and intelligent adherence to hygienic laws which keep the alimentary canal clean and therefore free from infection. The exaltation of Mercury in Virgo also intimates that intestinal health and mental supremacy are inseparable. The blood is robbed of even its normal supply of 'potable gold' when intestinal assimilation is faulty. The blood is also poisoned by the waste products of undigested and fermenting foods.

We cannot regain our health by purely mental methods. Proper suggestion often helps free us from fear, but no amount of mental suggestion will charm away the definite poisonous results of unintelligent diet complicated by an insufficient supply of solar force. As we have stated before, our daily activities are the most powerful suggestions of all. Inadequate diet and lack of care in proper elimination will predominate over any conscious suggestions of desire for health and liberation. Thus if Key 9 is ill-dignified it may be that part of your need is to clean the intestinal tract by sensible methods and follow this with correct eating habits. You will then be ready to use suggestion and imagery to promote the maximum efficiency of the cell workers that attend to the extraction of the fluid gold from the chyle in the small intestine.

Resume of divinatory meanings of Key 9: Well-dignified: good health and readiness to undertake special practices for assimilating extra amounts of light and guidance from higher realms; aid from superiors and inferiors. Ill-dignified: health problems which indicate a need for better diet and better habits of breathing and elimination. In other matters the Querent may suffer from misunderstanding and isolation; opposition from superiors and inferiors; necessity of engaging in unpleasant or menial occupations.

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KEY 10

Key 10, the Wheel of Fortune, relates to the principle whereby we can learn to enjoy the good fortune and plentiful supply associated with Jupiter in astrology and Chesed on the Tree of Life. The Hebrew letter printed on Key 10, Kaph, represents the hand in the act of grasping. Having plentiful supply is dependent upon our grasp or understanding of the meaning of events and circumstances in our day to day experience. Both spiritual and material wealth are the result of comprehending the true position of man in the universe.

The symbolism in Key 10 depicts the orderly, predictable regularity of universal events. Whatever is at work in the fields of nature is basically the operation of subconscious powers. This is why we can control whatever we can comprehend. Human consciousness is not separate from the intelligence which whirls stars in the cosmos. Your immediate environment becomes enriched when you truly grasp the significance of your relationship to the all and learn to accept all experience as an enrichment of the soul. True riches of the soul eliminate the conditions which bring material want.

The planetary center associated with Key 10 is the solar plexus area in our bodies. This is the center or 'instrument' whereby we can synchronize our personality forces with the universal manifestations of the same power. Ecclesiastes 3:1 says: "To everything there is a season and a time for every purpose under the heavens." Even the most advanced astrological calculations, however, cannot assure us of the right times and seasons consciously. Yet when we understand the office of the 'abdominal brain', we can learn to set certain subconscious operations into motion which will select appropriate periods for beginning any endeavor and make it as automatic as the beating of our hearts.

The Jupiterian good fortune is the result of proper synchronization with the cycles of cosmic activity. In a divinatory layout, Key 10 well-dignified always indicates good fortune. As advanced occultists, however, you can also understand its position in a layout as a sign that you have the ability to stabilize this good fortune in your life so that it is not so haphazard and unpredictable. Meditational work with the forces related to this Key will bring the solar plexus center into more active function and thereby make your personality undertakings automatically more in harmony with the cosmic cycles.

On the Tree of Life, Kaph and Key 10 correspond to the 21st Path of the Intelligence of Desirous Quest. Actually the secret of desire fulfillment and good fortune is receptivity to superconscious guidance. This is the highest expression of the powers of the 21st Path. When we truly expect subconsciousness to respond to the influence of superconsciousness, our expectations are fulfilled. Furthermore, our vague ideas of what we really desire, of what we are really seeking, become more distinct. We finally come to realize that the only thing worth seeking is the desire for full perception of of the true nature of the SELF.

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Remember, even though earlier in this lesson we stated that correct diet and hygiene are important, they are not all that is necessary. Eating the right foods alone will make no one an adept. What we eat does make a difference. How we sit and stand and breathe are also important. Yet to reach the final goal, something more is needed. The balance of the Interior Stars requires persevering meditation. The highest aspect of the Path of Desirous Quest is the ability to receive the divine influence and partake of the blessings it distributes to all modes of being. To receive it means more than intellectual perception of the divine influence. It must permeate subconsciousness and be built by subconscious activities into the entire structure of the personal vehicle. This is why meditation is so important. Truth must be printed indelibly into subconsciousness so that we never forget its principles. Subconsciousness is the transformer of our personal vehicles. It is not the ultimate cause, which we know to be superconscious, but subconsciousness is the agency through which the power works.

When consciously developed through meditation, the Jupiter force puts us in harmony with the true order of the universe and expresses through us as benevolence, compassion and adequate supply. As we become more in tune with the real nature of things we are naturally more generous, kind, charitable, expansive, sincere and attractive to others. Thus relative to personality characteristics, Key 10 in a layout relates to these admirable qualities when well-dignified. Ill-dignified it can indicate a need for more work with the meanings and forces corresponding to this Key so that further spiritual development can take place. The other Keys in the layout can allude to ways and means whereby you may bring more and more of the beneficent qualities of the Jupiterian force into your life.

Resume of divinatory meanings of Key 10: Well-dignified: good fortune; ability to put your personality into ever more harmony with the universal forces; spiritual riches; a turn for the better in affairs; happiness. In questions wherein you are beset with doubts and difficulties, Key 10 can mean that the solution is at hand. Ill-dignified: Key 10 usually indicates a need to work toward better harmony of your personality forces with those of the universe. Also a need for persevering meditational practices. In personality matters, if ill-dignified, it can indicate pride, arrogance, formalism; conventional thinking and disappointment because of over-confidence.

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THE ORACLE OF TAROT

Lesson Sixty-eight

THE MAJOR TRUMPS

Key 11 - Key 12 - Key 13

KEY 11

The Hebrew letter on Key 11, Lamed, the ox-goad, signifies control and direction. With a different pronunciation, the same letters LMD have the meaning 'to teach' or 'to educate'. Key 11 is also assigned to action or work. Action adds to the meaning of education the idea that it is more than an acquisition of information, whether gathered from without or from within. It indicates that what is meant here is the ability to utilize knowledge and apply it to the conduct of life and the management and direction of affairs.

This education through action is what is called Karma in Eastern Philosophy. It is likened to cause and effect, or action and reaction. But to learn from this we must be able to detect its operation in our lives. Since the basic law symbolized by Key 11 is the Law of Equilibrium, the modification of Karma (or the ability to control future reactions by understanding what activities will bring them about) is actually the ability to equilibrate the pairs of opposites. Always, any act requires a compensatory reaction to strike a balance. The law is at work throughout nature. We do not escape the results of past action, but we may change the results by what we do now. This means developing the ability to weigh and measure the meaning of present conditions. Equilibration is utilized by exerting ourselves positively to overcome the negative consequences of past errors.

Astrologically Key 11 relates to Libra ruled by Venus. The woman in Key 11 represents creative imagination or Venus in relation to work or action. All constructive work must be planned, and such planning requires clear mental images of intended actions. Thus in a divinatory layout well dignified, Key 11 denotes mental and emotional balance, a balance which is the result of learning from past wrong choices in our lives. From such understanding we can strike the balance which makes clear what is to be avoided or eliminated so as not to repeat the same mistakes. Look to Key 11 in a layout as signifying that your personality is capable of understanding the methods whereby Karma is modified or equilibrated on a higher arc. The other Keys with which it is associated can show us the actions we should engage in, or avoid engaging in, so as to develop a higher expression of karmic equilibrium and a better control of future reactions.

Key 11 as Libra, the Scales, can also indicate that you have the ability to weigh and measure your own reactions and relate them to the various events in your life. If you utilize this ability consciously you will develop a better understanding of the motives and needs of other people, and therefore your relationships with them will improve. If Key 11 is ill-dignified, see it as an indication that you need further

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work in this area of your development. Thus the main psychological attribute portrayed by Key 11 is the proper evaluation of situations and people by carefully weighing and measuring our own reactions and those of others.

Through this ability we develop peace in action and the realization that all actions are necessary. We rid ourselves of the fear of doing something wrong. The wrong thing on the surface may be the right thing in a larger picture. The repercussions of unwise action — even profound suffering — must be viewed in proper perspective. If you have been balking at your pains and frustrations, look to Key 11 to help you see their value. This will enable you to repudiate feelings of guilt about anything you have done in the past because you will see all your failings as part of the education of your soul. You must be willing to go into action, to do the best that your present level of understanding permits, or how can you reach your goal? As you will, dare and do, hold onto the guidance from on High in all situations and know that even that which seemingly turns out badly, if you are willing to search for its cause, has been for your education and has brought you ever nearer to the goal of perfected personality. This state of mind will free you from the burden of false responsibilities and from the limitations of conventions and the opinions of others, which are the mental fetters worn by most human beings. With this way of life we begin to understand what justice really implies.

On the Tree of Life, Key 11 is the Faithful Intelligence. The possessor of the power of the 22nd Path, which is the highest expression of the principle of equilibrium, is mentally and emotionally poised, and all his works begin to establish equilibrium in his surroundings. In a divinatory layout Key 11 can indicate the kind of faith which sees the necessity for past pain and yet can hold faithfully to the image of a more abundant future because one has been able to detect the principle of equilibrium at work in all of life. Ill-dignified, Key 11 can indicate a need to scrutinize the past for the seeds that brought about the present uncomfortable situations in our life. When we find them we can use the Sword of discrimination, which the woman in Justice holds aloft, to eliminate the mental or physical activities which have brought them about.

Resume of divinatory meanings of Key 11: Well-dignified: ability to detect the thread of cause and effect in the situations and relationships of life, thus balance and equilibrium resulting in mental and emotional stability; good Karma is often an indication of successful understanding of other's needs and other's problems; favorable in all questions involving legal matters, partnerships or marriage. Ill-dignified: need to develop more insight into the past causes of present problems; need to eliminate some pattern of response or activity that is causing us to repeat unhappy situations. In health matters it can indicate glandular imbalance, kidney problems and need for a general physical cleansing; also unfavorable relations with partners in marriage or business; trouble in court; emotional instability; sudden changes of plans; bad Karma.

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KEY 12

Key 12, the Hanged Man, corresponds to the Law of Reversal. By now you must have realized that the aims which we, as advanced aspirants, hold dear are of little concern to the majority of human beings. To make inner transmutation of first importance, placing it above all material matters, is impossible until one has begun the reversal of thinking which starts him on the Path of Return. While man continues to equate happiness, security and comfort with material acquisitions, his deluded superficial interpretation of the universe holds him in the bondage he vainly tries to escape.

Astrologically Key 12 typifies the manifestation of the force associated with the planet Neptune. This force is particularly active in the functions of a nerve center back of the well of the throat, where it works in conjunction with the Venusian force, also active at that point. It is considered the higher octave of Venus. In a Tarot layout, Key 12 can indicate that you are sufficiently ready to develop more fully the power of reversal. One result of this is the ability to make a given set of circumstances produce an effect just the opposite to that which is the usual result.

The Hanged Man, well-dignified, can signify ability to experience all appearances in a new way. As this line of development continues, it leads, inevitably, to the union of personal consciousness with universal consciousness. We begin by looking for the One Thing everywhere. We continue with meditational practices that quiet the mind and suspend the formation of the chain of associated ideas. This clears the personality complex so that it can receive an influx of superconscious wisdom and develops the inner realization that we are one with a power greater than ourselves. Thus in spiritual matters Key 12 can indicate the ability to receive a higher wisdom which is just the reverse of that which most people consider true. It is truly a wisdom beyond words.

Mem is the Hebrew letter printed on Key 12 and its meaning is water or seas. The beginning of the higher consciousness, which sees all of life as a phase of the One Life, is in comprehending the true significance of the Water of the Sages. This is the subconscious substance, the One Thing from which all things are made. Before we can have true dominion over the processes of nature we must have more than mere intellectual understanding of this One Substance. If we practice thinking of every form of personal activity as an expression of universal laws and forces, we begin developing the capacity to experience the consciousness symbolized by Key 12. Look to this Key in a layout as an indication that you are at the point in the Great Work where it is essential for you to practice holding the mental attitude that every detail of your life is an expression of a power which extends far beyond the limits of personality.

When the force typified by Key 12 expresses through a personality instrument attuned to the higher vibrations, it brings the truly

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mystical consciousness. This same force, however, expressing through an unprepared vehicle can manifest as negative psychism, drug addiction and psychic delusions of all kinds. Neptune in astrology is associated with these qualities when ill-dignified or afflicted. Thus it can indicate the misuse of the principle of surrender or suspension of personal self-consciousness. Surrender, as you all realize by now, does not mean giving ourselves over to subconscious emotional whims or psychic astral realms. Thus, ill-dignified it can signify a need for extreme discrimination in the use of psychic and mediumistic qualities. It can also be interpreted as a warning against the indiscriminate use of drugs for forgetfulness or to induce euphoric states. Because drugs do change the chemical composition of the blood, they do bring states of consciousness similar, in some measure, to the true mystic states; but they are always dangerous. To have such experiences without real understanding only leads to desire for escapism, non-livingness, and can even result in insanity.

In interpreting the meaning of Key 12 in a layout remember that much depends upon the other Keys with which it is associated and with the level on which it is being utilized. The Key also stands for surrender to the inevitable. In spiritual matters this is surrender to the spiritual perceptions of universal laws; but in material affairs it is often an indication of involuntary submission to the force of circumstance. Ill-dignified and prominent in a layout, Key 12 may signify great upsets due to a need for balance between the vital functions within us which are not yet transmuted and our idealistic tendencies. Yet the upsets, if we strive to see them in their true light, can deepen intuition and bring us to a very definite realization of the oneness of the Life Power. Psychologically Key 12 denotes a sensitive personality who is in rapport with the needs of others because he can feel and interpret subtle emanations. The Neptunian force is also related to an ability to clothe ideals in definite mental imagery and thus bring about the manifestation of spiritual aspirations.

Resume of divinatory meanings of Key 12: Well-dignified: spiritual wisdom; ability through insight to reverse the ordinary effects of circumstances; sensitive personality able to sense the hidden needs and motivations of other people and therefore compassionate. Ill-dignified: material upsets and inability to cope with circumstances; negative psychism hallucinations; need to guard against tendency to escapism in any of its forms.

KEY 13

The principle of change is foremost in the symbolism of Key 13. Since the death of bodies is the most final change from our incarnate point of view, the symbolism of this Key is related to physical death.

The Self is immortal. It was never born and it can never die. This Self is what brings about the dissolution of our physical bodies. Nun, the Hebrew letter on Key 13, means fish and is related to growth

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and multiplication. In the human body the power of growth is what multiplies cells and develops structure. Scorpio, the astrological sign related to the reproductive forces, is assigned to Key 13. The natural house of Scorpio is the 8th, related to death and inheritance. Thus both the death and the birth principle are associated with the same Key and with the same force. Through change — birth, death, rebirth — each individual progresses spiritually to the state where the true nature of life and its relation to the One Life is perceived as a direct perception.

Death must be understood as a necessity of growth. Endless repetition would negate progress. Most of us need to be forcibly removed by death from the rut of false perceptions which have become patterned too deeply in the cellular consciousness of our bodies. We have gone through this necessary death and change many times in past lives. We will continue in this truly beneficent change until our spiritual transmutation has brought our bodies into the perfected state of the Twice Born. Then the necessity will be at an end because we will know the highest secrets of dissolution and recombination, which will make physical death unnecessary.

Because the skeleton is the bony structure which supports all our muscular activities and makes action possible, the central figure in Key 13 is really a symbol of the basis and foundation of all growth and development. He is an aspect of the One Power specialized in the reproductive functions of the body. All growth and development are based on endless permutations of form.

Scorpio is ruled by Mars, pictured in Key 16 as the destroyer of outworn patterns and deluded interpretations of reality. When the Mars force is re-directed toward transmutation and enlightenment, it becomes the force which liberates us from the necessity for death. As the Mars force is turned upward through practice of the Alchemical process, the cellular consciousness becomes attuned to receiving the higher wisdom that brings final liberation.

Key 13 in a layout, well-dignified, can indicate one who is able to welcome change and utilize the forces of transformation to bring about spiritual progress. Its prominent presence in a divination may point to a need for you to ponder more deeply the meanings of death and its phenomena. Remember, death and dissolution are synonymous, and dissolution is said to be "the secret of the Great Work".

On the Tree of Life, Key 13 and Nun are associated with the 24th Path of the Imaginative Intelligence. The highest use of the Scorpio/Mars force is in vivid, controlled, constructive imaging. Thus in a layout it can be a sign that you are at a point in your spiritual progress where it is necessary for you to acquire a clearer understanding of just what it is in your personality that needs dissolution and reconstruction in order to make you the perfected channel you aspire to be. You cannot stay as you are and become what you want to be. Use the force of the Imaginative Intelligence to construct the pic-

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ture of how you desire to be and it will automatically act as a dissolving agent to those elements in your personality which are not in harmony with your central desire. Key 13 well-dignified, then, indicates that you have the ability to effect great transformations in your environment. Through your life and efforts old things may be made to pass away and new conditions brought about which will lead you toward fulfillment of your highest aspirations and, at the same time, make this world a better place to live in.

Because it is related to death, Key 13, ill-dignified, can indicate a penchant for spiritualism and necromancy that should be avoided. It is also often a sign of wholly unexpected changes. The change, however, even though seemingly adverse on the surface, can lead to better conditions in the future if we use our wisdom to search for its real values.

Scorpio rules the reproductive organs, bladder, uretha, rectum, descending colon, prostate gland and nose. Ill-dignified, in health matters, it can refer to problems in these organs which need attention. Work with the Color and Sound attuning exercises related to this area is therefore indicated as beneficial for further spiritual development, bodily balance and equilibrium of forces.

Psychologically, Key 13 denotes a personality with much magnetic appeal and occult power. When prominent in a layout concerned with personality traits, look to the other Keys therein to show you how these qualities can best be utilized to bring about spiritual progress and fulfillment.

Resume of divinatory meanings of Key 13: Its connection with the 8th House makes it correspond to death, change, legacies, inheritance and affairs of the dead. Well-dignified: positive attitude toward change of all kinds; ability for imaginative prophesy; ability to effect definite environmental changes; magnetic, sexually attractive personality. Ill-dignified: decay; sometimes sudden and wholly unexpected changes (can be for good or ill according to dignity in layout); affinity for necromancy or negative spiritualism. In material matters can indicate deaths of relatives or failure of a project. ##

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Lesson Sixty-nine

THE MAJOR TRUMPS Key 14 - Key 15 - Key 16

KEY 14

Verification is the main attribute related to Key 14. It is through the process symbolized in this Key that we prove the accuracy of the beliefs and theories associated with transmutation and spiritual enlightenment. The truth of our beliefs is brought to us by trying them out in life, by applying them in every relationship, every circumstance, every situation that is presented to us. Some people consider themselves 'advanced' because they have read many books, studied every theory diligently, and categorized every idea in systematic and intricate ways. Yet they miss the real import of all esoteric teaching if they separate their studies from even the least of daily activities. Only use will make them valuable to us, and use means trial.

In whatever you are doing, think of it as part of the Great Work . . . think of it as another opportunity to test theory in practice. We must come to the place where all of our activities are seen as a part of the Great Work if we are to complete it. Until every circumstance in our life is seen through the eyes of spiritual wisdom, until it is seen from the vantage point of our true place in the cosmic order, we are not really in the spirit of the Great Work.

The title of Key 14, Temperance, really refers to the idea of verification. It has to do with the tempering process whereby we are perfected. The Angel in Key 14, Michael, is archangel of the Sun and of the South. What He is doing corresponds to the means by which spiritual truth is verified. The Angel is tempering the undeveloped aspects in our personality. He is transmuting our ignorance and folly by modifying the animal nature within us through the powers of human consciousness actively applied. He pours water on a lion, symbol of fire, and fire on the eagle, symbol of water. We are tempered through conscious use of equilibration, the blending of opposite forces in our nature.

The Angel stands on both the earth and the water to intimate that the Great Work is a psycho-chemical operation wherein transformations of mental states bring about corresponding changes in the physical vehicle. The central idea here portrayed is that we verify the teachings of Ageless Wisdom through personal activities, and that these activities change our body so that we become attuned to the vibrational levels that bring us direct guidance from the Primal Will.

The consciousness associated with the 25th Path of the letter Samekh is the Intelligence of Probation or Trial. It is the kind of consciousness which puts theory to the test of practical application, which does the laboratory work. This work consists in the examina-

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tion and modification of various modes of vibration. Our 'doing' must become a continual adaptation of the various states of vibration whose action and reaction constitute our personal existence. It is an act of separating and distinguishing between outward appearance and inward motive power, between external form and internal conscious energy.

Key 14 in a divination therefore corresponds to the actual use of principles in everything we do. If it is well-dignified it indicates that you have comprehended this need to apply principles. The other Keys in the layout can point to areas in which you can best utilize this testing ability to further develop your perception that all personal activities are particular expressions, in terms of relative existence, of the interplay of cosmic forces. Thus Jupiter, associated with cosmic forces, rules Sagittarius, the sign attributed to Key 14.

Trial always requires persistence and demands definiteness of aim, which is the consequence of zeal and aspiration also associated with Key 14. Psychologically, therefore, Key 14 is associated with the qualities of zeal and aspiration and with the genial, cheerful, active, social personality related to Sagittarius. In a Tarot layout related to personality it highlights these qualities.

In the physical body Key 14 rules the thigh and hip area related to walking and physical activity. If well-dignified it can mean that this part of the body and the psychological attributes connected with it are well developed. Confidence and courage are expressed through an erect, firm standing posture made possible by firm, strong thigh muscles that provide the motive power for activity. Ill-dignified, in spiritual matters, Key 14 can show a need for more practical use of wisdom and less pedantry and theorizing. In personality traits it can show an over-conventionalism and a need to be less dependent on the ideas and approval of others. We should value other people's opinions and try to please, but if we are to tread the Path we must be on guard against too much need for general approval and praise. Remember we are 'walking contrary to the world'.

Resume of divinatory meanings of Key 14: Well-dignified: ability to put the theories of occultism into practice in all the activities of personal existence; courageous, confident personality sympathetic, philosophical and social towards others. Ill-dignified: need to relate spiritual concepts to everyday life; need for less emphasis on theory and more on practice; over-conventional personality, too dependent on the opinions of others for approval and self-esteem. Can relate to long journey which will work out for good or ill depending on the placement of the card.

KEY 15

The symbolism of Key 15 shows the way things look rather than the reality behind them. It has to do with the means whereby we become consciously aware of the undeveloped aspects in our persona-

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lity. In order to do this we must be willing to face the reality of any situation, no matter how much it hurts, no matter how many towers of personal preference or opinion it destroys. The road to true illumination begins with this willingness to face error. What we ignore or rationalize we cannot transmute.

Most of the illusory ideas we hold about ourselves desecrate our real worth and value. Even seeming egotists are usually merely trying to veil from themselves their own feelings of inadequacy and insecurity. It is self-evident that any kind of cover-up does not reveal. If we stand ready to face whatever is imperfect in us — not with false humility and much beating of the chest — but with objective desire to unveil and transmute whatever false opinions we hold about the world, about ourselves and about our relationships with others, we will find the veils falling one by one and our true worth and place in the scheme of things will be revealed to us. We will see what it is that has been deceiving us and causing our fears and poor opinions of ourselves and of human nature.

The Devil represents the One Power as it appears to those who have not begun the searching process. He also represents the Renewing Intelligence of the 26th Path. What tempts, what deludes, what causes our misery is also what renews and perfects us. It is by becoming aware of the limitation of superficial appearance that we open ourselves to seeing what needs to be done. Then, only, are we able to transform our actions and mental-emotional states.

Remember, Key 15 is related to the mental state of mirth. We must face our personality state weaknesses and those of others with good humor and an ability to laugh at the inconsistencies, strummings, veilings and rationalizations of the personality level. We all have them to some extent. If we learn to laugh at them in ourselves, as we laugh at a child putting on an act to get attention, we will be more able to face whatever we find and see what we have been doing to ourselves with our delusions. With good humor we will be able to look without that miserable self-blame and self-abnegation that can become a habit and accomplishes nothing. If we are willing to look we will see how such and such a thought, opinion, emotion or idea has been in error and has patterned in us a false appearance and a false reaction.

Key 15, the Devil, corresponds to the zodiacal sign Capricorn. In personality analysis, when well-dignified, it can indicate initiative, the urge for self-expression, and the ability to express constructively on the physical plane, all associated with the positive aspects of this sign. Saturn, the ruler of Capricorn, is the completing force when correctly utilized. Well-dignified and well-placed with other Keys, in spiritual matters this Key can show readiness to face reality no matter how painful. Yet even when well-dignified it still indicates a need for unveiling a deeper level of reality than we have as yet discovered. This does not mean that one must have mystical experiences. The principles of manifestation are discernible within physical plane

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phenomena. Those of you who consider yourselves unable to experience inner realms should understand that discerning the Law in physical existence is just as valid as experiencing it mystically, so long as we continue seeking reality and avoid over-materialistic conclusions.

In most matters except spiritual, Key 15 indicates a bondage to appearances and a distinct need to guard against an overly materialistic interpretation of life. It also shows a need to look deeply at all kinds of appearances — physical, emotional or mental — and try to discern the truth that they veil. If we find this Key ill-placed in a layout we can interpret it as a sign that we have not really been doing this even if we have deluded ourselves with thinking that we have. In emotional matters it indicates a restricted expression in this area of life. One needs to learn to express love and concern for others more freely and with more confidence.

Resume of divinatory meanings of Key 15: Well-dignified: readiness to look behind the veils of appearance for truth, but still shows a need for further search to continue spiritual progress; personality-wise it can show a cautious, practical nature that is able to handle physical plane matters well; patience, frugality, persistence. Ill-dignified: this Key indicates that one is still, even though definitely on the Path, too much concerned with materiality and too affected by the superficial appearances of the physical plane. In the area of relationship with others it indicates a need to free the emotional nature and lift oneself from the bonds of restricted love expression. In other matters it alludes to over-involvement with the conventions of society and agreement with the types of social order wherein money usurps the place of God and bestializes man; thus, bondage, materiality, fate, force (especially the force of convention and public opinion), error. These last are some of its lower negative aspects and usually do not apply to anyone who is definitely and consciously on the Path of Return.

KEY 16

Key 16, the Tower, corresponds to the influence of the force represented by the planet Mars. The surface symbolism of this Key presents a picture of destruction, and in astrology Mars is often regarded as an evil influence. It is true that the primary manifestations of this force are form destroying, yet if we are to find the reality veiled by appearances, does not this necessitate the destruction of error? Disintegration of form always releases energy and makes it available for flashes of new inspiration that lead to new forms.

All false knowledge is based on belief in separateness. The highest function of the Mars force is the overthrow of everything that rests on this primary false assumption. When we succeed in overcoming our feelings of isolation and dependence on merely personal powers, we become open to our true power supply.

In a Tarot layout Key 16 indicates the necessity for doing

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something toward furthering spiritual development. It can also represent the first impulse which begins a new enterprise. The other Keys can then be read as showing the best methods for us to use in carrying out a new trend, or as that which will best stir this first impulse into activity. It indicates a vital need to take the initiative relative to solving the problem under surveillance and a time to transform your unveilings of truth into related activities calculated to lead toward further illumination.

Mars always denotes tremendous power to do. Whether it expresses for good or ill depends upon the channels of action through which it is utilized. In itself, remember, Mars is simply power. It is up to us whether we waste it, allow it to break loose and destroy indiscriminately and uselessly, or harness it so that its driving power results in constructive types of disintegration. Ill-dignified in a Tarot layout Key 16 can mean that we have not been directing this driving energy as well as we should and are still more or less letting it direct us. Then it finds outlet in compulsive activities, irritability, anger and hate.

Well-dignified, in spiritual matters, Key 16 is usually a sign that you are approaching an experience which will destroy another false conception of personality in a flash of super-personal understanding. The flash of true perception related to Key 16 comes to us over and over again. It is not just a single experience. Many are the errors based on separateness and they do not all fall at once. Error after error is destroyed and replaced with a new concept, which then must be built into the cellular consciousness. The Path of Return, remember, is made up of ten Sephiroth with twenty-two connecting Paths at work in four levels or worlds of expression. And in each Sephirah there is a whole Tree. As the light of a new awakening reveals to us a new step on the Path, we can see that there must be many flashes before we reach our final destination.

Thus in a Tarot layout Key 16 can indicate that you are approaching a new level of spiritual awareness which will illumine yet another dark area of consciousness and take yet another step on the Path of Return. As we go from one awakening to another there must be interim periods of assimilation and physiological change wherein our vehicle becomes attuned to receive another and higher aspect of reality. These periods of seeming inactivity, however, are what prepare us to receive the next flash of illumination.

The crown being knocked off the tower in Key 16 is the false crown of belief in personal will. We knock it off anew whenever we act in ways that show our understanding of unity. Yet in another area of personality expression we may still be acting under the error of separateness. The 'holes' in personality are not filled in all at once. Even when we reach the state of perfected adeptship the illusion of personal will persists when functioning in a physical body, the Masters tell us. The difference is that they know it to be an illusion. The race error in which we all share must be dealt with continuously.

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We share in the consciousness of all humanity. We are not separate even in our error of believing we are separate.

Key 16 in ordinary matters can indicate lack of necessary control over this force in our nature. This could result in the fights, conflicts, dangers and unforeseen catastrophes related to the ill-dignified aspects of Mars. In spiritual matters, however, as we have seen, it symbolizes the overthrow of mistaken concepts and the defeat of activities opposed to our spiritual development.

Resume of divinatory meanings of Key 16: Well-dignified: indicates a need for positive action and initiative; the break-up of wrong concepts. For those on the Path an indication that a new level of perception is imminent. Ill-dignified: need for better control of the driving Mars energy; compulsiveness, irritability, anger; in material affairs can signify ambition, unforeseen catastrophes, grave dangers, fighting; ruin or defeat of hopes and plans. ##

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Lesson Seventy

THE MAJOR TRUMPS Key 17 - Key 18 - Key 19

KEY 17

Key 17 is a symbolic representation of the revelations we receive through meditation. The basic idea here portrayed is that when we receive these revelations it is because we have succeeded in participating in the continual meditation of the Life-power. Success in meditation should be judged by whether or not we have received some understanding or practical knowledge that we did not have before we began.

Yet success must not be judged by spectacular perceptions. Here is indicated the development of the flashes of inspiration we receive when the crown of belief in personal autonomy is overthrown. Through prolonged contemplation these flashes are elaborated and bring about a balancing of personality forces whereby the active function of the seven psychic centers, shown as the seven smaller stars in Key 17, is increased.

Meditation is an active quest for new aspects of truth. It is a time of quiet development. Actually the sudden flashes do not usually come at this time. They often come to us when we are engaged in mundane activities, because they are the result of a cumulative change within the vehicle. Our periods of meditation prepare us to receive the next flash of truth.

At the same time, the unveiling of truth in meditation is the aftermath of the lightning flash of new awakening. Awakening can be painful in the abrupt way it shocks us into facing a false concept that we have been holding. In quiet contemplation we resolve the conflicts that began when we were compelled to face a sometimes cherished error in our thinking. The Hebrew letter on Key 17 is Tzaddi, the fish-hook. The conflict or problem is the bait which we take into meditation. It must be backed by intense desire for more light on the problem of the present moment. We need a reason for meditation. It is not a passive opening of ourselves to anything that comes. It is a quieting and focusing of the mind toward receiving light on a specific problem.

Zodiacally Key 17 is related to Aquarius, ruled by Saturn and Uranus. The Saturn force is the concentrating, focusing force that keeps our mind from wandering off the central intention of the meditation. Uranus is related to the superconscious level, which we become open to receiving when we succeed in meditation. When Key 17 is highlighted in a layout, interpret it as an indication that whatever your problems or needs of the moment may be, they can be solved through the quiet contemplation associated with Key 17. If ill-dignified, see it as a sign that you have been neglecting this area of occult practice.

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Meditation does not have to be practiced at set periods; indeed, its highest form is the continuous remembering, in all we say and do and experience, of the true source and goal of personality level activities. However, ill-dignified in spiritual matters, Key 17 can indicate that you have avoided putting your conscious attention on some problem or aspect of personality which pains you. When problems are consciously recognized and dealt with, avoiding, of course, that negative regret and sense of futility which do not solve anything, they can further our spiritual development and lead us ever nearer to the state of perfected adeptship which we seek.

On the Tree of Life, Key 17 is associated with the 27th Path of the Natural Intelligence which joins Netzach to Yesod. We unveil nature, we comprehend the forces of Yesod and the automatic consciousness, by intense desire for light. Do not forget the importance of this intensity, for it is the Grace of God.

Key 17 in a layout can indicate the Aquarian 'New Age' mental attitude, which is to find increased expression in the era already begun. There are to be many changes in religion, philosophy, science and social structure during this cycle. Thus, psychologically, Key 17 suggests a scientific, inventive mind and a seeker for new aspects of truth. This mental trend, when ill-dignified, can express in extreme unconventionality, pointless rebellion, and the desire to be different for its own sake.

Resume of divinatory meanings of Key 17: Well-dignified: the perception of truth; assistance from friends; unexpected help; the realization of hopes and wishes. In personality matters, scientific analytical mind; mental vitality; friendly nature; unconventionality; interest in social work and social reform. Ill-dignified: need for improvement in meditational practices. In personality matters, extreme unconventionality; eccentricities; pointless rebellion; also unreliable friends; a tendency to impracticality or dreaming; unrealized hopes and wishes.

KEY 18

Key 18 as the Corporeal Intelligence of the 29th Path has to do with body consciousness. While we live on the physical plane our task is to refine our bodies so as to effect subtle changes in their structure. The work of transmutation begins where nature leaves off and necessitates man's conscious cooperation.

First we must realize that it takes a prepared vehicle to express the higher powers of the cosmic. Then we need to carry out actual practices aimed at bringing these changes about. This we do by extending the process which has brought our body to its present stage of development. When the activities associated with the Corporeal Intelligence are set in motion, subconsciousness is able to apply its natural knowledge of the body to effect minute alterations in blood chemistry and in the structure of cell groups. Ultimately this brings the physical body to the state where it becomes a suitable instrument for performing the Great Work.

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In a Tarot layout this Key often indicates the beginning of a much wider field of activity. Because Key 18 is associated with Pisces and the 12th House, the drive to more spiritual activity may be the result of deep dissatisfaction with some area of life experience. Or it may be the result of comprehending something which has eluded one up to now in relation to the proper utilization of knowledge. Often it is an indication of uncertainty as to proper procedure and to conflicts of desire relative to the central purpose for which the layout was made. The relationship of the Keys in the layout to each other can help show you how best to deal with the conflicts. Key 18 is always very sensitive to the influence of the other Keys around it. Ill-dignified it can indicate a need for more concentration in the actual work of cellular transmutation.

Our aim in physical transmutation is to raise the consciousness of every cell in the body and make it second nature to think of each one of our millions of cells as an instrument and vehicle for the Guiding Power of the universe. The 29th Path joins Netzach, sphere of desire, to Malkuth, seat of Guph. The highest use of the desire nature is to create images over and over again aimed at transforming cellular 'thought' into direct vehicles of the Life-power. We must remember, however, that this new image of ourselves is built into our bodies gradually. If we get overly anxious about results we will only delay the process.

Look to Key 18 in a layout as an indication that you must watch out for discouragement and a sense of hurry in your spiritual development. The raising of the level of cell-consciousness is necessarily slow. Cells which have embodied old error cannot usually contain new conceptions of truth. Many are killed by the change of thought and are cast off through our bodily channels of elimination. This is another reason why the bodily eliminative organs should be kept in perfect function. This work cannot be done safely with too much haste. Learn to wait calmly for the necessary changes to be completed. There will always be alternating periods of outward accomplishment and inner assimilation; periods of intense effort balanced by periods of calm relaxation.

To have this serene attitude toward spiritual growth means giving up all attachment to results. Attachment is a desire to see a particular manifestation of name and form as we think it ought to be. Thus, when ill-dignified, Key 18 can show a need for more patience with one's own progress and less attachment to the outward results of our actions. The secret is in learning to really surrender ourselves as channels. For awhile we must be willing to work with no visible signs of accomplishment. If we persist, always keeping our intention clear, we shall inevitably reach our goal. Then all that we do, whether active or seemingly passive, will be adding to the changes in cellular consciousness. We will also find ourselves better able to determine what really constitutes actual spiritual growth.

Resume of divinatory meanings of Key 18: Well-dignified:

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actively and consciously able to concern oneself with the work of cellular transmutation; thus, advance into a wider field of activity; voluntary change resulting from dissatisfaction with present position. Ill-dignified: can indicate an excess of dissatisfaction with the kind of discouragement that inhibits further growth; thus, a need to understand the principle of cyclic progress. Ill-dignified in other matters it can be a sign of negative 12th House influence; error, lack of judgment, want of self-control; difficulties brought about by the mechanizations of hidden, unresolved personality problems.

KEY 19

The symbolism of Key 19 depicts forces and attributes related to the Sun. Ageless Wisdom declares that our day star is a focus of living consciousness; a being, not a thing. The face upon the Sun in Key 19 intimates that it is a conscious being like unto ourselves. In the human body the heart center corresponds to the point where this living energy enters the personality complex. The heart center, which includes the cardiac ganglion, a nerve center above and behind the heart, is the physical organ through which our whole body is charged with the finest and purest physical manifestations of Sun energy. The amount of this vital conscious energy which can enter our field of personality is subject to increase. Through deliberate planned practices which direct and enhance our interior utilization of this energy, we gradually bring ourselves to the point where we enter the Fifth Kingdom of regenerated humanity.

The work associated with the Sun force does more than merely bring the animal nature under control; it exalts the human aspect of subconsciousness so that it can serve as a purified channel for receiving intuitive wisdom from higher levels of expression. Well-dignified and prominent in a Tarot layout, Key 19 can be interpreted as denoting a time for intensifying alchemical practices so as to increase the amount of solar energy which enters through the heart center. Our Color and Sound technique related to the solar force is such a practice. So is the intoning of the archangelic name assigned to the Sun. Such techniques tend to increase the flow of Sun energy into our vehicle and thus illuminate for us matters related to our spiritual growth which have hitherto been obscure.

The development of the regenerated personality is the result of increased conscious awareness as to the true source of all our powers. When the solar force is emphasized it brings an impetus and clarity of purpose to the conscious thought processes that leads to freedom from lower plane ties and influences. When you find Key 19 prominent and well-dignified it can be interpreted as heralding a vital, active period of accomplishment relative to the solution or purpose of your central intention. Thus it may also be understood as a go-ahead for beginning new enterprises and increasing personal efforts toward higher attainments.

The most important function of the cardiac ganglion is to charge the bloodstream, as it passes through the heart, with the pure

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radiant energy of the Sun. This radiant energy is also symbolized by alchemists as the 'seed of gold'. When the 'seed of gold' is planted properly in the bloodstream, the personality undergoes profound changes that affect the whole organism. The children in Key 19 correspond to the unfoldment of the conscious and subconscious aspects of the 'new' personality. When sufficient unfoldment is accomplished one enters the Fifth Kingdom of regenerated humanity. Let us remind you here that regeneration has small cycles as well as large ones. The state of perfected regeneration is brought about by a series of little illuminations that light up little dark corners of ignorance. Eventually these many small alterations in consciousness bring about dramatic changes in our responses and thought patterns and prepare us to enter in full measure into the Fifth Kingdom of regenerated humanity.

When the Sun is well-dignified in a Tarot layout it can be an indication of increased vitality, optimistic attitude and proper conditions for real accomplishment. It is usually also a sign of good physical health. Psychologically it denotes increased mental activity, sunny optimistic disposition and the ability to attract others. Under increased solar influence the whole nature is vitalized and made more effective. Ill-dignified, Key 19 can indicate a period of low physical vitality. Often, however, such a period can be utilized for quiet mental work. It is best during such periods to concern oneself more with theories and principles and less with actual practices. Though usually a sign of increase and positive vibrations, when Key 19 is severely ill-dignified it can show a need to be on guard against a tendency to over-reaching and over-optimism which express as poor judgment. Also the self-satisfaction and arrogance associated with adverse sun aspects often come before grave disappointments and adversities.

Resume of divinatory meanings of Key 19: Well-dignified: can indicate a period when progress on the Path can be swifter due to increased receptivity to solar energy; vitality, ability to accomplish much in physical ways; distinctness and clarity of thinking; courageous, optimistic attitudes; ability to influence others through sunny, warm, affectionate nature; opportunity to make one's knowledge count for something in dealings with others. Ill-dignified: lack of physical vitality; psychologically, a need to watch out for over-optimism relative to the problem under surveillance; thus, a lack of good judgment; self-satisfaction, pride, arrogance; a need to check the motive behind any proposed action.

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Lesson Seventy-one

THE MAJOR TRUMPS

Key 20 - Key 21

KEY 20

Key 20, Judgment, corresponds to the element of fire, alchemically, and to Pluto, astrologically. Pluto is the most recently discovered planet and is said to be the higher octave of Mars. It is also considered by astrologers to be co-ruler with Mars in Scorpio. The Pluto vibration is a dynamic force similar to Mars in action but even more intense and disruptive. Because it has been so recently discovered, astrologers consider it to be the highest indicator of spiritual tendencies; but in other matters it is usually difficult to handle and makes for problems. In a Tarot layout, therefore, it can be a positive indicator relative to spiritual development, but otherwise its influence is mostly disruptive and unmanageable.

Key 20 on the Tree of Life is the 31st Path of the Perpetual Intelligence. The consciousness associated with this Path has to do with direct realization of immortality . . . direct knowing that human life is not temporal, but eternal. This experience is the result of specific training. The scene of resurrection in Key 20 intimates that to have this experience one must die to old ways of thinking. Nobody can experience higher occult powers and remain an ordinary human being. Thus there is a need for the disruptive Pluto force. There can be no real attainment without definite breakdown of wrong ways of thinking, acting and feeling. The alchemical stage of the Great Work associated with Scorpio, wherein Pluto has rulership, is Putrefaction. The results of this stage of the Great Work throw the personality complex into utter chaos. Always there is this recurring theme which insists that chaos and disruption must precede direct knowledge of immortality. This is true because to experience immortality is to partake of a state of consciousness beyond the personality level.

Furthermore, the Hebrew letter Shin on Key 20 means tooth or fang and refers to that which breaks down forms and begins the process of assimilation. To experience Eternal Consciousness is not really a matter of attaining a new way of thinking; it is more an assimilation of our lesser personal consciousness by a higher order of knowing. Thus Key 20 depicts awareness of fourth-dimensional consciousness.

The seven rays from the angel's trumpet in Key 20 refer to the power of sound vibration to awaken and equilibrate the operations of the seven interior stars. Here is a hint as to the real purpose and effectiveness of the techniques related to the seven centers. They are designed to bring us to the point where we can experience direct awareness of eternal being. Remember, the three figures in Key 20 represent Isis, Apophis and Osiris, I A O. They are part of an ancient mystery formula which we use in our techniques. They are most potent words of power for controlled employment of sound vibration.

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Prominent in a layout, especially when dignified with other Keys that add to its strength (to be explained later), Key 20 in spiritual matters can indicate the importance of persevering in definite specific practices aimed at preparing one for direct realization of immortality. This state of consciousness makes us cognizant of the fact that self-consciousness and subconsciousness are not personal, but are modes of universal consciousness. This is confirmed for us eventually by a fourth-dimensional experience that destroys the delusion of personal separateness.

Thus the force associated with Key 20 has a definitely disintegrative effect on the delusion of personal will and upon the delusion of mortality. In a Tarot layout, read it as an indication that one has been holding to some wrong concept relative to the central intention of the layout. See it as a sign that one must be willing to admit error regarding personal interpretations of some experience. This admission may lead to much disruption and upheaval to our ordinary ways of thinking, but the new light that will dawn after the death of a long held error will be more than worth the sacrifice. For the sacrifice is that of a delusion, and the dawn will light our way toward conscious life eternal.

Resume of divinatory meanings of Key 20: Well-dignified in spiritual matters: new impetus toward studies and practices that lead to further growth; awakening to errors in thought that have been inhibiting our progress. This Key often represents the operation of undercurrents of force not easily determinable and the appearance of unexpected elements bearing on the central problem; favorable outcome of matter; renewal of hopes and wishes and betterment of conditions after period of depression. Ill-dignified: need to break down some tower of delusion relative to problem; sudden disruptive occurrences and adverse material decisions; a Key of strong undercurrent forces.

KEY 21

Key 21 corresponds astrologically to the planet Saturn, the force particularly active in the nerve center at the base of the spine. Many astrologers, interpreting life in the lowest terms of merely material success, have regarded Saturn as being a malefic and evil influence. It is true that its operation in worldly affairs is often restrictive and limiting because Saturn 'puts on the brakes'. To persons who feel that the utter absence of restrictions and limitation is required for their happiness, whatever holds them back assumes an evil appearance.

Brakes, however, are just as necessary in human life as they are on trains and automobiles. Ability to stop when one wants to . . . ability to control compulsive actions . . . is just as indispensable as power to go ahead. When circumstances dictate that cessation of action is wise procedure, the ability to discern this need is essential, not only for spiritual development, but for ordinary happiness. All real success in life demands positive use of limitation. Key 21 depicts the highest use of the Saturn limiting force — that of limiting the

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activities of personal consciousness so that cosmic consciousness can be experienced.

The title of Key 21, the World, alludes to the idea that the restrictive Saturn influence is what condenses energy into the multitude of physical forms with which we are surrounded. Because many human beings look upon the circumstances of their lives as inimical to their progress, they think of the world as being something which works against them . . . as something inert that resists their activities. Not so the wise men who designed Tarot. Key 21 portrays Saturn and the external circumstances produced by it as a dance of life. This is most appropriate because the art of dancing is the art of measured or limited rhythms.

Key 21 is attributed to the Center of the Cube of Space, to the 'palace of holiness in the midst'. On the Tree of Life, Key 21 is the 32nd Path of the Administrative Intelligence. The consciousness associated with the 32nd Path is that of identifying oneself with the central directive principle of the universe. Saturn in meditation limits personal conscious activities so that the One Consciousness, cosmic consciousness, can express through us. The force coiled at the base of the spine is raised to the head center when we have this experience. Thus the highest function of the limiting force brings us the greatest freedom. This is also brought out in mythology. Saturn, the father of the gods, swallows his children. In cosmic consciousness there is no trace of a feeling of 'otherness'. All other modes of consciousness are swallowed up and the whole universe is perceived as the Body of the One Self.

Well-dignified in a Tarot layout, Key 21 can mean distinctness of purpose and power of accomplishment relative to the central intention. It also points to the need for conservative, temperate action and much thought before action is taken. There is also indicated the ability to form good habit patterns that will serve well in spiritual transmutation. Ill-dignified, it can mean that one has the feeling of being inhibited and restricted. It also shows a tendency toward melancholy introspection and patterns of fearfulness, anxiety and suspicion which need to be dealt with. The power held in such negative states of mind needs to be released and re-established in higher, more constructive states of consciousness. Aloneness or even physical illness can be indicated, but these should be taken as means to force necessary bodily quietude and a time to plumb the depths of thought for a truer sense of real values. Usually when prominent in a layout there is an indication that one is to assume new and permanent responsibilities. These need not be dreaded, as responsibility is really what makes life worth living. Projects under way become stabilized and lasting success may be achieved through conservative temporal action and behavior.

Resume of divinatory meanings of Key 21: Its meaning in a divinatory layout depends much on the position of the Keys which surround it and their general meaning. Usually it refers directly to the matter concerning which the divination is made. Well-dignified: success; a favorable outcome to the circumstances; sometimes change of

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place. Psychologically: conservative, temperate, thoughtful action indicated; ability to form good, lasting habit patterns. Ill-dignified: need to dissolve fearful, suspicious, anxious patterns of action; aloneness or even physical illness which can indicate need for deep contemplation.

Continue your practice of reading the Tarot Keys by the method outlined in Lessons 18 and 19, now including all the Major Trumps. Incidentally, instead of using a Major Key associated with the birthday of the Querent for Significator, you can use the King, Queen, Knight or Page of the triplicity in which the Querent was born. By this method use Kings and Queens for mature married men and women; Knights for young unmarried men, and Pages for children or young unmarried girls. The Key you choose as Significator is not too important. It merely serves as a means of identification, and this method has the advantage of leaving the Major Trumps, all very powerful, free for reading in the actual divination. The operation we have been using has been primarily designed so that you become familiar with the general meanings of the Keys. When Minor Trumps are followed by Major Keys of the same sign or of the same triplicity, they are well aspected; that is, for example, Wands are well aspected with Major Keys 4, 8 and 14. We will go into this in more detail in subsequent lessons, but it is a good idea for you to start looking for this now. In the more involved operations, dignity is always decided by this method and the 'accidental dignity', that is whether right side up or upside down, is discarded.

In the next lesson we shall begin the more definite systems of divination which should always be used, except for practice. In the meantime, continue your practice with the method already explained, including the Major Keys. ##

THE ORACLE OF TAROT

Lesson Seventy-two

FIRST STAGE OF TAROT DIVINATION

This lesson begins the explanation of a more intricate method of Tarot divination. The simpler operation you have been using was mainly for practice in familiarity with the basic attributes of the Keys.

The first and most essential point before proceeding with any divination is to invoke the aid of the Higher Self and to always be in earnest when working with the Keys. It is essential to approach this type of Tarot usage with a serious desire for enlightenment. This does not mean that one should be solemn and stone-faced. In divination, as in everything else connected with the occult arts, the light touch is the sure touch. To the degree that you can become an instrument for a power higher than the limits of your personality, to that degree will you bring forth true guidance for yourself and others.

Procedure

Decide on a central intention or problem for which you seek guidance. This should be similar to the type of problem you take into meditation, for this is truly a form of meditation. Do not divine for others until you feel some skill in interpreting for yourself.

(1) Seek the Significator in one of the four piles of cards, as heretofore explained. When using this method for spiritual insight you do not have to decide whether the divination is radical or not. Instead, color your interpretation with the world and element associated with the pile in which you find your Significator. What you do is relate your problem broadly to the significance of Yod, of fire, of Wands and of the Atziluth world of principles if your Significator is in the first pile. If found in the second pile, relate it to the Creative Heh, to Cups, to water and to the Briatic world of mental creation. If you find your Significator in the Vav pile, this will be an indication that the basis for the solution of your problem or enigma is to be sought in the personality complex of the forces related to the six subdivisions of Ruach, to the Yetziratic plane of psychic forces, to Swords and to the element of air. If you find your Significator in the last Heh pile, take this as an indication that your answer is to be sought in correct interpretation of something in your environment, in the world of appearances related to earth, to Pentacles and to Assiah. Thus for our purposes we do not have to decide specifically whether the divination is radical or not; rather we relate the central intention to the plane associated with the pile in which we find the Significator. Since we are working for our own enlightenment and not trying to impress anyone with what we know, we do not have to show beforehand that we have grasped the problem. We are in search of greater wisdom, and when we get proficient with the Keys, they will reveal to us profound insights into any field of life we wish to touch upon. Now to proceed with our divination. You have found your Significator. Set aside the other three piles, as you will not be using them in this operation again.

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(2) Cut the cards at the Significator, placing it on the front of the pile and putting those which were in front of it at the back, being careful not to alter the sequence of Keys.

(3) Arrange the Keys you have in your hand in a wheel or circle on the table before you. Turn all Keys right side up. Place the Significator at the top of the wheel and proceed by laying them out in sequence from right to left, or counter-clockwise. When the picture of the Significator faces right, and only then, the layout is made from left to right, or clockwise. (See EXAMPLE CHART 1.) Since the pile has an indefinite number of Keys in this operation, there can be one at the bottom of the wheel opposite the Significator. In our example the pile has 18 Keys in it, and the Three of Wands is at the bottom opposite to the Significator.

(4) Now we begin the count. The counting always includes the Key from which you start. In other words, you start with the Significator on the first count and include it in the count. The counting for the Keys is as follows:

- A. All Kings, Queens and Knights, count 4
- B. All Aces, count 11
- C. All Pages, count 7
- D. Mother Letters (Major Keys 0, 12, 20) 3
- E. Planetary Keys (Major 1, 2, 3, 10, 16, 19, 21) . . . 9
- F. Zodiacal Keys (Major 4, 5, 6, 7, 8, 9, 11, 13, 14,
15, 17, 18) 12
- G. Numbered Minor Keys, count Their number

Now begin the count. In our example (Chart 1) you start with the Significator, which is a count of 4 (Queen of Pentacles). This takes you to Key 10 as first stop (Stop 1 in chart). Interpret it relative to your central problem. The next count is 9, since Key 10 is a Planetary Key. So, including Key 10 in the count, this takes you to the Knight of Pentacles for the second stop (Stop 2 in chart). Interpret it. Knights have the count of 4, so starting with the Knight of Pentacles this takes you to Key 17 for the third stop. Key 17 is a zodiacal Key, so after interpreting it, count 12 to the 6 of Swords. Interpret it. Then count 6 (the number of this Minor Key), which takes you to Key 0. Read it. Key 0 is an elementary, or Mother Letter Key, so the count is 3 and takes you to Key 17 again. Stop here. When you return to any Key you have interpreted before you cease this part of the operation, and this Key takes on special significance. In our example we came to a Key we had touched on before on the 6th stop, but it could take more or less stops than this as you should be able to see. At first you may have to refer back briefly to the lessons on the Keys you interpret, but as you continue with this most potent form of meditation you will find a synthesized understanding of the Keys relative to the central intention will rise to consciousness.

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(5) When you arrive at the Key which you have touched on before, this is to be considered the most important Key at this stage of the operation. When counting always keep going in the same direction in which you started.

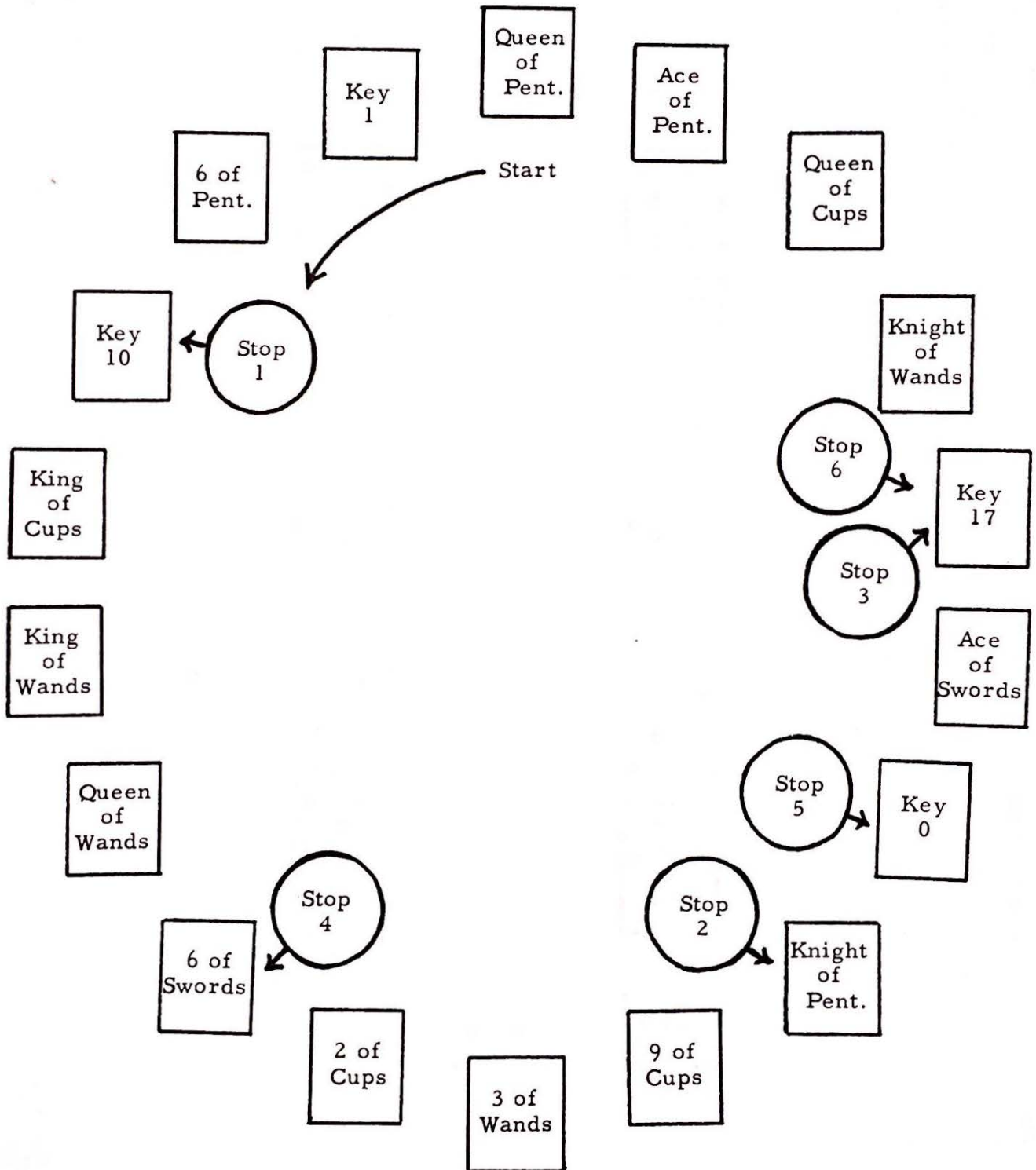
(6) Next, pair the Keys on either side of the Significator, then those outside them, and so on. (See Chart 2 for pairing in our example layouts.) In reading the pairs, the Key on the right of the Significator is related more to past causes or principles, and that on the left to future possibilities, results or necessities. When the pairs come out even so that there is no single Key at the bottom to be paired with the Significator, the guidance toward enlightenment on the problem is to be sought in the inter-action of forces or types of consciousness related to the paired Keys. When a single Key is left over, as in our example, read this Key as a force, condition, attitude or person apparently bringing about the main problem, but really standing as the basis for further action or as that which will help bring about the chosen goal when properly understood.

At this stage of the divination, you are developing a better understanding of just what the problem or enigma really is that you are seeking an answer to. As a rule when you approach a problem, you have not completely defined it to yourself. This stage should help clarify vagueness and give more distinctness to the statement of your central intention. As you have noted, we have not been too much concerned with dignity in this particular operation. You are to concern yourself with dignity relative to astrological affinities as you read them in sequence, but the details of this are more important in subsequent procedures. The rules for determining dignity will be taken up in the next lesson. In subsequent lessons we will explain the procedure for all the stages of Divination, after which we will give a more extended example to help you better understand their use. Practice with this method the rest of the week. ##

Attached: EXAMPLE CHARTS 1 and 2.

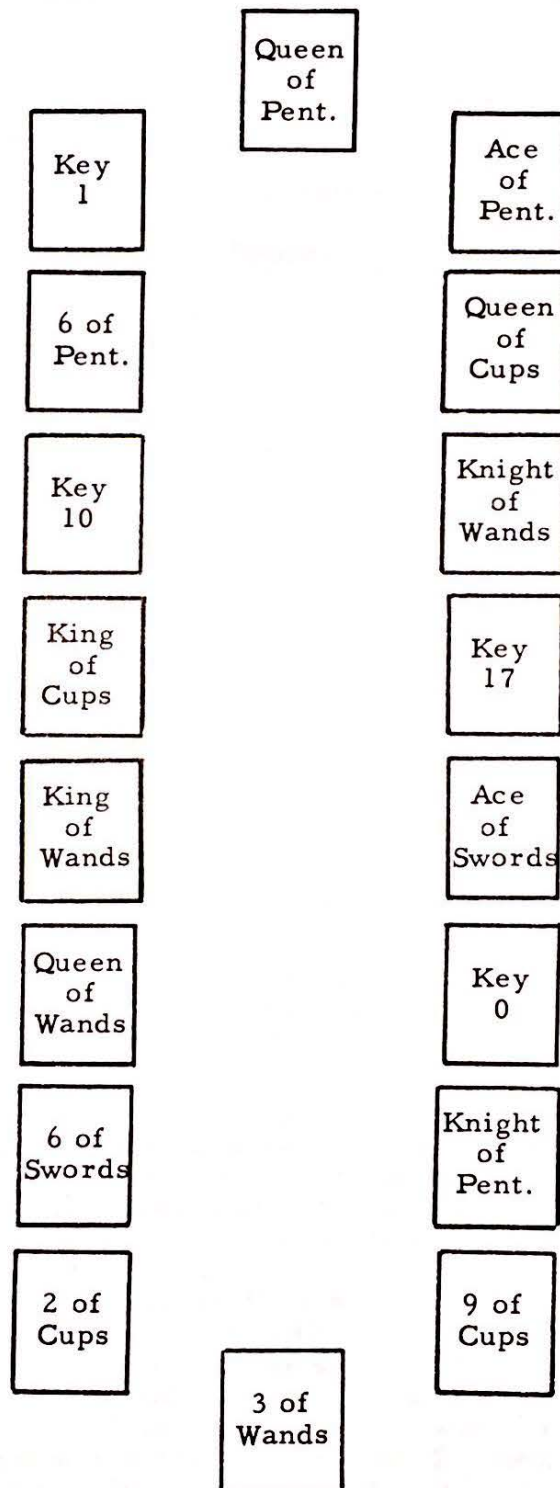
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EXAMPLE CHART 1 - Layout for First Stage of Tarot Divination



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EXAMPLE CHART 2 - Layout of Pairing in First Stage Divination



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Lesson Seventy-three

SECOND STAGE OF TAROT DIVINATION

When you have mastered the technique of all the stages of Tarot Divination, to be dealt with in the next few lessons, a complete divine will include all of them. At this point use most of your weekly practice time with this second stage; but it is a good idea to include the work of last week and then proceed with this second stage.

Procedure

(1) Gather all 78 Keys together from First Stage Operation, re-shuffle them thoroughly and invoke again the higher forces. As you shuffle, image yourself as the Transparent Intelligence of Key 1. Image yourself as a channel for higher forces bringing down wisdom and enlightenment from above. Now cut the cards once. When you divine for another, have him cut the cards.

(2) Deal out all 78 of the Keys, face down into 12 piles, one at time, starting with pile 1, proceeding to pile 12, and then back to pile 1, until all Keys have been dealt. The layout on the table will be as follows:

1 2 3 4 5 6

7 8 9 10 11 12

These 12 piles, for this stage of divination, correspond to the twelve Astrological Houses.

(3) Turn up the piles one by one until you find the one containing the Significator. The interpretation of the further development of the central problem is now to be judged by House position. For example, if the Significator is found in the First House, the further development of the question should be interpreted to include ideas of initiative, personal actions, etc. If found in the Tenth House, the further development of the matter would be more concerned with one's profession, outer circumstances or field of influence in the world.

The dignities of the Keys take on special importance in this second stage of divination. No attention is paid to the 'accidental dignity'. The dignities are all based upon the astrological significance of the Keys. From your studies in the last course, on Esoteric Astrology, you should be able to understand at once why Key 19 corresponding to the Sun is well-dignified in the First House and ill-dignified in the Seventh House. Also why Key 4, Aries, is naturally well-dignified in the First House but ill-dignified in the Fourth, Seventh or Tenth House. These Houses are in adverse aspect to the First House in a 'Natural Chart'. The Houses, recall, always have something of the quality of the sign of the zodiac associated with them in the natural order of the signs. Thus the First House has Aries qualities, the Second has Taurus qualities, etc. The Houses denote in general the area of life activity in which the forces therein will particularly express relative to the main question.

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Before beginning a divination and judging the dignity of the Keys in the layout, remember that the spiritual development of the one who is being divined for makes a big difference. Aspirants in general handle forces more positively. Adverse aspects are really powerful combinations of force which spiritually well-developed individuals can utilize positively when they learn how to handle them. Also, don't forget to take into account the Sephiratic forces and the plane or world involved when interpreting the Minor Keys, and remember with the Major Keys the related Intelligence and Path on the Tree. In other words, for you as advanced aspirants more is to be taken into account than just the astrological dignities. This is what makes our divination more accurate for aspirants and more able to bring guidance for further spiritual development. For example, Key 16 and Key 21, Saturn, so often considered adverse in astrology, are powerful forces and when properly understood and utilized can be symbols of great opportunity for overcoming some obstacle, even when ill-dignified. This may seem to involve a great many ideas at first, but as you persist, inevitably intuition will develop, helping you to synthesize the seeming complexity into an orderly whole that you will be able to relate to the central question with increasing ease and insight.

Meanings of the Twelve Houses and Powers of the Keys in the Houses

FIRST HOUSE - The Querent himself; his life; disposition, general outlook; initiative; vitality; quality of activities; general character; outer appearance. Bodily area - the head.
Well-dignified: Major Keys 1, 4, 6, 8, 10, 14, 16, 19, 20.
All Keys of the Wand suit. All Keys of the Sword suit except Ace, 2, 3, 4, King and Page (associated with Libra and the Seventh House, which are in opposition to the First House and to Aries).
Ill-dignified: Major Keys 3, 7, 11, 13, 15, 21; also Keys 0 and 12 in all but spiritual matters. Ace, 2, 3, 4, King and Page of Swords.

(Note:- In ANY House, Keys not specified as well-dignified or ill-dignified have simply their ordinary strength.)

SECOND HOUSE - Money; possessions; finances; gain or loss according to dignity; development of intuition. Area - neck, throat, ears.
Well-dignified: Major Keys 2, 3, 5, 7, 9, 10, 15, 18, 19.
All Keys of Pentacle suit. All Keys of Cups suit except 5, 6, 7 and Queen.
Ill-dignified: Major Keys 0, 8, 13, 16, 17, 20, 21. All Keys of the Swords suit. 5, 6, 7, and Queen of Cups.

THIRD HOUSE - Mental inclinations and ability; writings; education; studies; contracts; brothers and sisters; discrimination; short journeys. Area - shoulders, arms, hands, lungs.
Well-dignified: Major Keys 0 (in spiritual matters), 1, 3, 4, 6, 8, 11, 17, 19. All Keys of Swords suit. All Keys of Wands suit except 8, 9, 10 and Knight.
Ill-dignified: Major Keys 9, 12, 14, 18, 21. 8, 9, 10 and Knight of Wands.

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FOURTH HOUSE - Dwelling place; environment; domestic affairs; real estate; affairs and conditions at close of life; the end of the matter. Area - chest, breast, stomach.

Well-dignified: Major Keys 2, 3, 5, 7, 9, 10, 12 (especially in spiritual matters), 13, 18, 19. All Keys of Cups. All Keys of Pentacles except Ace, 2, 3, 4, King and Page.

Ill-dignified: Major Keys 4, 11, 15, 16, 21. Ace, 2, 3, 4, King and Page of Pentacles.

FIFTH HOUSE - Love affairs; children; pleasure; adventure; speculations; amusements. Area - heart and spine.

Well-dignified: Major Keys 1, 3, 4, 6, 8, 10, 11, 12, 14, 19, 20. All Keys of Wands suit. All Keys of Swords except 5, 6, 7, and Queen.

Ill-dignified: Major Keys 5, 13, 16, 17; also Keys 0 and 21 except in spiritual matters. 5, 6, 7 and Queen of Swords.

SIXTH HOUSE - Matters of health or sickness; service; hygiene; diet; medical matters; discrimination; some types of employment; food; clothing. Area - intestines.

Well-dignified: Major Keys 1, 2, 5, 7, 9; also 13, 15 and 21 in spiritual matters. All Keys of Pentacles suit. All Keys of Cups except 8, 9, 10 and Knight.

Ill-dignified: Major Keys 3, 6, 12, 14, 16, 18; also 13, 15, 21 in material questions only. 8, 9, 10, and Knight of Cups.

SEVENTH HOUSE - Adjustments and balancing of all kinds; unions; partnerships; marriage; contracts; dealings with other people in general; legal affairs; open enmities; the public generally. Area - kidneys and skin.

Well-dignified: Major Keys 1, 3, 6, 8, 10, 11, 14, 17, 21. All Keys of Sword suit. All Keys of Wands suit except Ace, 2, 3, 4, King and Page.

Ill-dignified: Major Keys 4, 7, 15, 16, 19. Ace, 2, 3, 4, King and Page of Wands.

EIGHTH HOUSE - Death or great changes; psychic experiences; occult forces and matters; legacies, inheritances connected with the dead; finances of marriage partners; sexual matters.

Well-dignified: Major Keys 7, 9, 15, 16, 18; also Key 0 in spiritual or occult matters, and Key 13 in spiritual and occult matters or about legacies. All Keys of Cups. All Keys of Pentacles except 5, 6, 7, and Queen.

Ill-dignified: Major Keys 2, 3, 5, 8, 17, 21. All Keys of Wands and Swords. 5, 6, 7, and Queen of Pentacles.

(Note:- Except in spiritual and occult matters and questions of inheritance, the Eighth House is usually more or less unfortunate.)

NINTH HOUSE - Long journeys, including idea of mental long journey in search of knowledge; foreign countries; philosophy; religion; higher education; dreams, visions, mystical experiences; spiritual development; verifications.

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Well-dignified: Major Keys 4, 8, 10, 11, 14, 17, 19, 20. All Keys of Wands. All Keys of Swords except 8, 9, 10 and Knight.
Ill-dignified: Major Keys 1, 6, 9, 18. 8, 9, 10 and Knight of Swords.

TENTH HOUSE - Father; profession; occupation; honor; fame; promotions; persons in authority; government affairs; influence in a group.

Well-dignified: Major Keys 5, 9, 13 (in spiritual questions denotes beneficent change), 15, 16 (represents the overthrow of obstacles), 18, 19, 21. All Keys of Pentacles suit. All Keys of Cups suit except Ace, 2, 3, 4, King and Page.

Ill-dignified: Major Keys 2, 4, 7, 10, 11. Ace, 2, 3, 4, King and Page of Cups.

ELEVENTH HOUSE - Friends, associations; hopes and fears; wishes and aspirations; New Age ideas.

Well-dignified: Major Keys 0, 4, 6, 10, 11, 14, 17, 21. All Keys of the Swords suit. All Keys of the Wands suit except 5, 6, 7 and Queen.

Ill-dignified: Major Keys 5, 8, 12, 13, 16, 19. 5, 6, 7, and Queen of Wands.

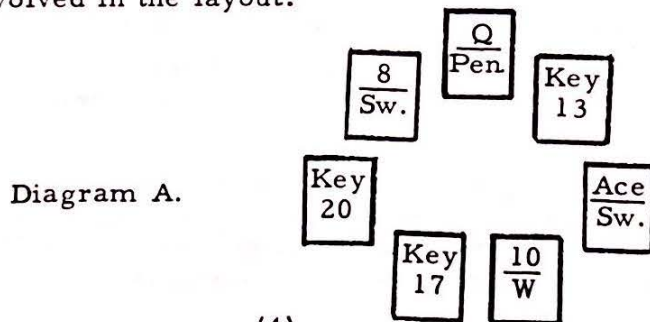
TWELFTH HOUSE - Sympathy, charity, help given and received; secret enmities; restraint, limitations; secret societies; organizations devoted to occultism; the occult or hidden side of life considered as a source of power and strength; the House of subconsciousness; most important House in occult and spiritual matters.

Well-dignified: Major Keys 2, 3, 5, 7, 10, 12, 13 (indicates the destruction of hidden problems and benefit from occultism, etc.), 15, 18. All Keys of the Cups suit. All Pentacle Keys except 8, 9, 10 and Knight.

Ill-dignified: Major Keys 1, 6, 9, 14. 8, 9, 10 and Knight of Pentacles.

(Note:- In general, the FIRST and TENTH Houses give greatest power. The FOURTH and SEVENTH are also strong.)

For example let us say that the Significator is found in the Fourth House. Now lay out the Keys as heretofore in a wheel on the table. You will find that if the Significator is in one of the first six Houses, there will be seven Keys in each House. If it is in the last six Houses, there will be six Keys involved in the layout:

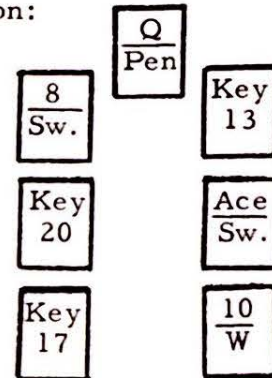


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In our example, Diagram A, the first count is 4, which takes you to Key 17. Interpret it relative to Fourth House matters. The second count is 12, which takes you back to the Queen of Pentacles. Since you started with the Queen of Pentacles, the Significator, you stop the count here. This gives the idea that the Querent herself is the most important indicator of results in this part of the divination.

Now pair the Keys, as in the last operation:

Diagram B.



Read the pairs as before, with left hand Key indicating past causes and principles, and right hand Key the future results, etc. Remember to relate them to the House in which the Significator was found. ##

THE ORACLE OF TAROT

Lesson Seventy-four

THIRD STAGE OF TAROT DIVINATION

Procedure

(1) Shuffle the entire pack as before; cut once, or let Querent cut.

(2) Deal out the entire pack, one card at a time, as before, into 12 piles. This time it will be for the 12 signs of the zodiac. The Keys should be dealt face down as in the preceding stage of the divination.

(3) Turn up the piles until you find the Significator. Begin with Pack 1 for Aries, Pack 2 for Taurus, etc., in regular sequence. This time we are concerned chiefly with the attributes and qualities of the zodiacal type; with the meanings of the Hebrew letters associated with the sign; with the Path on the Tree; and with the Alchemical stage of the Great Work associated with the sign. For example, if the Significator is found in the 3rd pile, it will be read as being associated with the mental, discriminative, somewhat unstable Gemini nature; with the meanings of the Hebrew letter Zain; with the 16th Path of the Disposing Intelligence; and with the Third Stage of the Great Work or Fixation.

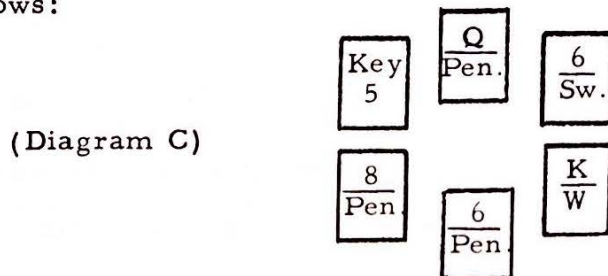
(4) After finding the Significator in one of the piles related to a sign of the zodiac in their natural order, place the Keys of that pile in a wheel and continue your analysis of the central question which you formulated before beginning the First Stage. Base the interpretation of this layout on the relationship between the sign of the zodiac involved and the Keys that you found therein. The dignities are to be judged the same as you did for the Houses in the last operation. At this stage of divination you can give some thought to time periods; but it is best to generalize in relation to time because the inner planes, from which our inspiration and understanding come to us, have a different time sense than that on the physical plane. To try to be too exact often defeats the purpose. However, the rules for time periods are as follows:

If the pack containing the Significator represents the same time period as that in which the divination is made, it is regarded as relating to the present. If it represents a time-period not more than three months prior to the time of the divination, it relates more to the past, or past causes. Otherwise it relates to the future.

(5) Let us now continue, giving an example layout for this stage which we will analyze in detail after we have presented you with the techniques for all stages. We will continue with our example in which the Queen of Pentacles is the Significator. In this case we have found her in the 10th pile related to Capricorn; to the letter Ayin; to the Renewing Intelligence of the 26th Path; and to the stage of the Great Work which is Fermentation. Capricorn encompasses the time period from

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approximately December 21 to January 21. Whether it refers to past or to future depends upon the time of year in which the divination is made. Our example layout for this stage, to be analyzed later, is as follows:



The first count takes us to the 6 of Pentacles, which we interpret in its relationship to Capricorn and Key 15, keeping in mind the central problem. The count of 6 takes us to the 8 of Pentacles, which we interpret. The next is 8, which takes us back to the 6 of Pentacles, and the counting stops. The pairing is Key 5 with the 6 of Swords; 8 of Pentacles with the King of Wands; and the Significator with the 6 of Pentacles, which is the most important indicator at this stage.

(6) In this third stage, and also in the one preceding it, the first six piles of Keys, corresponding to the Houses from 1 to 6 and to the signs from Aries to Virgo, will always contain seven Keys because there are 78 Keys in the entire Tarot pack. The last six piles, relating to the 7th to 12th Houses and to the signs from Libra to Pisces, will contain only six Keys. Hence, if the Significator falls in any of the first six piles the pairing will be as follows:

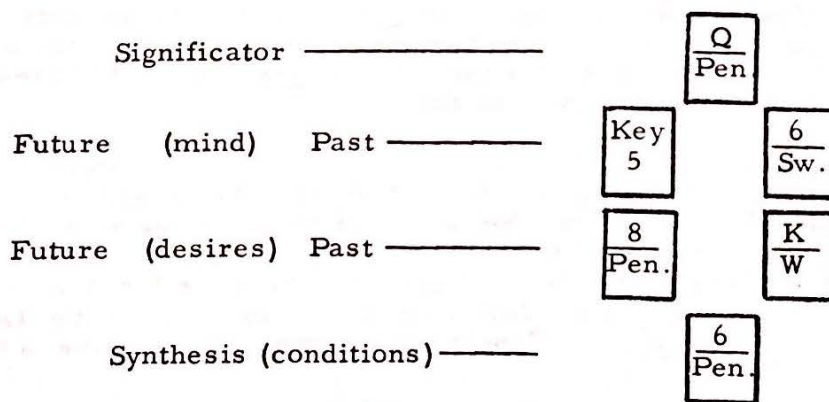
Significator

Future (mind) Past

Future (desires) Past

Future (conditions) Past

But if the Significator is in any of the last six piles, the pairing will be thus:



(Diagram D)

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That is to say, in analyzing Houses or Signs, when you come to pair the Keys, the first pair relates to the Querent's mental states; the second pair is more concerned with the Querent's desires, feelings or emotions; the third pair (if there be seven Keys in the layout) relates to the external conditions. If there be only six Keys in the layout, the single Key which pairs with the Significator is the synthesis of past and future conditions and will usually be found to relate more particularly to the present, so far as time is concerned; although it must be remembered that the present sums up the past and affects the conditions of the future, so that a single Key in this position looks, so to say, both ways. In our example layout, Key 5 and the 6 of Swords relate to mind; the 8 of Pentacles and the King of Wands relate to desires; while the 6 of Pentacles is the Key of synthesis related to conditions.

We will now give a few hints for determining time, remembering our warning that too much desire for exactness in just when an event or illumination is to be expected can defeat the general purpose of instruction for illumination of consciousness. However, time periods can help you determine trends, just as the seasons represent specific attributes. Spring suggests initiating, awakening and periods of active growth. Summer suggests ascendancy of power, fulfillment, warmth, active work and pleasure. Fall suggests balance, equilibrium of forces, harvest, completion. Winter suggests cessation, quiescence, darkness, introspection. Thus the Aces and Pages, related to entire seasons, hold these broad connotations.

The time value of the Key related to future conditions (see above) or synthesis (condition) is particularly to be noted in this stage of the divination. In our example, the 6 of Pentacles, related to the second decanate of Taurus (time period approximately April 30 to May 10) is in the position of synthesizer. If the divination were performed during that period, or a few weeks prior to it, the time element would relate to the present or near future. When the time value of this final Key of the Third stage of divination corresponds to a period of the year which is past at the time the divination is performed (for example if performed on July 10), the future condition Key or the synthesis Key would relate either to the next period in which the moon passes through Taurus or, if broader time periods are indicated, to the next time the Sun is in Taurus. The last Key of the 3rd divination always relates to a future period.

The Planetary Keys do not have a definite time period. Therefore, if a Planetary Key occupies this final position in the third layout, the time is to be judged as follows:

1. In questions whose solution is expected in the near future, the time of a Planetary Key in this final position is to be judged by when the moon passes through the first sign ruled by that planet after time of divination. For example, if Key 1 were in this final position and the divination took place in February, the next time the moon passed through Gemini would indicate the time, because Gemini is the first sign after February in which Mercury has rulership.

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2. In questions wherein the time period can be expected to take longer, the time when the Sun passes through the first sign ruled by the planet would be indicated. Therefore, if divining in February the period approximately from May 21 to June 21 when the Sun is in Gemini would be indicated.

3. Aces and Pages indicate broader time periods. The same rule holds true for them; however, they can be read as cycles corresponding to the season over which they rule.

We give these time rules because they are part of the divinationary tradition, but you must remember that in meditational work for spiritual guidance time periods are not essential. But they can indicate the trend as to cycles wherein active work, periods of completion, or periods of quiescence are likely to be expected. When you get proficient they can help you to choose the best time to initiate new activities or to assimilate what you have already learned; to know when to expect big changes or when it is best to rest a bit on your oars. This is difficult to indicate in detail and will come with practice. To become more proficient in this phase, keep track of results as to indications relative to special cycles or trends. ##

THE ORACLE OF TAROT

Lesson Seventy-five

FOURTH STAGE OF TAROT DIVINATION

Procedure

- (1) Shuffle the entire pack and let the Querent cut once, as before.

Turn the cards face up in your left hand and run through the pack, without disturbing the order of any of the cards, until you come to the Key you have selected as Significator. Put all the cards preceding this one at the back of the pack, without disturbing their order. That is, cut the pack at the Significator so that it will be the top card.

- (2) Place the Significator on the table.

Deal the next thirty-six cards in a ring around it (see Example Chart 1, this lesson), beginning at the usual position of the sign Aries, the First House in a zodiacal wheel. The first three cards dealt will represent the three decanates of Aries; the next three, the three decanates of Taurus, and so on through the twelve signs. The rest of the pack will not be used in this operation.

- (3) Judge each card as it is placed on the table, according to its agreement or disagreement with the position in which it falls. Key 4, for example, would be well-dignified anywhere in the first group of three cards. So would any card of the Wands suit and any card of the Swords suit, except those representing the three decanates of Libra. Ill-dignified in the first three spots would be the Pentacle cards representing the three decanates of Capricorn and the Cup cards representing the three decanates of Cancer. In general, the strength or weakness of any card will be practically the same as those given for the second and third operations.

Further instructions as to dignities of the cards: The following instructions apply particularly to this Fourth Stage of Divination of thirty-six cards, although they have some bearing on all stages of divination:

(a) In determining the strength or weakness of any card, consider what Keys are next to it on either side. Cards of the same suit strengthen it for good or evil, according to their nature. Similarly, major trumps on either side of a minor trump strengthen or weaken the latter according to their nature. But minor trumps have less effect on major trumps. Wands are, in general, friendly with Swords and Pentacles. Wands are inimical to Cups. Cups are friendly with Swords and Pentacles. Swords are friendly with Cups and Wands. Swords are inimical to Pentacles.

(b) When a card falls between two others which are of a contrary nature, or inimical to each other, it is not much affected by either. For example, if the Ace of Wands should fall between Key 7, Chariot, and Key 11, Justice, it would not be very much affected. Neither would it be greatly affected if there were a card of the Swords suit on one side and a card of the Pentacles suit on the other.

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(c) A greater number of Wands in this Fourth Stage of Divination shows that there will be much mental energy and dynamic power expended in the matter. It can also show that basic principles and initiative ideas related to Atziluth are involved in this matter.

(d) A preponderance of Cups intensifies the emotional element present in the solution of the question. In general, a large number of Cups intimates pleasure and ease. It also suggests that creative mental factors, related to Briah, are important in the solution of the matter.

(e) When Swords predominate they indicate much activity, flexibility, and the need for working with subconscious patterns and states of consciousness in the solution of the problem. They also indicate conflict, sadness and sickness.

(f) When Pentacles are in the majority, the emphasis is to be sought in physical plane activities, or in seeking the realities behind material phenomena. Also matters related to business and possessions are indicated.

(g) Several Major Trumps in the layout are an intimation that strong forces are at work in the matter under consideration.

(h) Many Court Cards in the layout show that the influence of persons other than the Querent will be exerted in the shaping and decisions of the matter. They also intimate that the Querent is much involved with others relative to the problem.

(i) Many Aces are representative of strength and power to accomplish.

(j) At this Fourth Stage of the Divination, note the intimations of the following:

Four Aces ----- Great power and force.

Three Aces ----- Wealth; success.

Four Kings ----- Influence with others; projective power.

Three Kings ----- Acclaim; initiative.

Four Queens ----- Authority; influence; help from women; intuitive power.

Three Queens --- Strong friends; attachments; affections.

Four Knights --- Swift moving events in the matter.

Three Knights --- Sudden changes.

Four Pages ----- New ideas or plans; youthful associates.

Three Pages ----- New insights; help from the young.

Four 10's ----- Anxiety; too many irons; completion.

Three 10's ----- Completion; speculation.

Four 9's ----- New responsibilities; firm foundations.

Three 9's ----- Much correspondence; delays.

Four 8's ----- News; rumors; incorrect information.

Three 8's ----- Much moving about; wasteful activity.

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Four 7's -----	Disappointments.
Three 7's -----	Alliances; partnerships; synthesis of ideas.
Four 6's -----	Pleasure; control over conditions.
Three 6's -----	Success; gain; balance of power.
Four 5's -----	Magic power; unusual strength.
Three 5's -----	Dissent; competition, fights.
Four 4's -----	Order; regularity; rest; peace.
Three 4's -----	Abundance; expansiveness; industry.
Four 3's -----	Determination; definite plans; resolution.
Three 3's -----	Uncertainty; deceit; misunderstanding.
Four 2's -----	Adjustments; reciprocal activities; conferences.
Three 2's -----	Reorganization; distinctness in procedure.

To some extent the foregoing applies to any stage of the Divination, but more particularly to this Fourth stage.

In this section, when judging the Keys as they fall in the decanates, take into consideration particularly the sub-rulerships. Since every Key of the Tarot represents either a planet itself, a sign of the zodiac ruled by a planet, or a decanate of the zodiac under the sub-rulership of a planet, there is a sense in which every card represents some aspect of planetary force and may therefore be read as a planetary influence in a given Sign or House.

After the cards have been judged and read in this manner, begin the count. The count is to start not with the Significator in this case, but with the first card dealt into the first decanate of Aries. In our example chart (Chart 1, this lesson) it is the Page of Pentacles. Continue the count, as before, until you return to some card you have touched on before. This card becomes of specific importance and is to be used in judging time or cycle relative to this stage of the operation. Note carefully in which division of the zodiac this final card appears. Judge time or cycle value relative to this section.

(4) Next pair the cards. The pairing in this Stage of the Divination is done across the wheel (see Example Chart 2, this lesson); that is, card 1 with card 19; card 2 with card 20; card 3 with card 21, etc. Read the pairs as before.

Next week we will take up the final stage of Tarot Divination.

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Attached: EXAMPLE CHART 1 - Layout Fourth Stage Tarot Divination
" " 2 - " of Pairing 4th Stage "

EXAMPLE CHART 1 - Layout for Fourth Stage of Tarot Divination



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EXAMPLE CHART 2 - Layout of Pairing in Fourth Stage Divination

		Significator		
		Queen of Pentacles		
1	Page of Pentacles		Page of Swords	19
2	6 of Pentacles		10 of Wands	20
3	4 of Cups		Key 7	21
4	Ace of Wands		8 of Wands	22
5	Ace of Pentacles		9 of Swords	23
6	King of Swords		Ace of Cups	24
7	6 of Swords		2 of Wands	25
8	8 of Swords		7 of Pentacles	26
9	4 of Swords		4 of Pentacles	27
10	2 of Cups		Key 16	28
11	9 of Wands		10 of Swords	29
12	4 of Wands		6 of Wands	30
13	2 of Swords		7 of Swords	31
14	3 of Cups		Key 20	32
15	Key 5		Key 21	33
16	Key 0		Knight of Swords	34
17	Key 18		Queen of Cups	35
18	8 of Pentacles		Knight of Wands	36

THE ORACLE OF TAROT

Lesson Seventy-six

FIFTH STAGE OF TAROT DIVINATION

Procedure

(1) Shuffle and cut once, as before.

(2) Deal the entire pack into ten piles of cards, one at a time, in the form of the Tree of Life, as follows:

	1	
3		2
5		4
	6	
(Pile containing the Significator will be used for this layout. Discard all the other piles.)	8	7
	9	
	10	

(3) Look for the Significator. The pile in which it falls will determine the general outcome of the question and the related Sephirah will color the meanings of all the Keys therein. For this operation the Minor Keys in the layout should be read relative to the world to which they belong. Each one is a Sephiratic force in one of the four worlds or planes of expression. Read the Minor Keys as being the Sephiroth within the larger Sephirah of the pile in which they are found. Remember, you have been told that each Sephirah contains a whole Tree of Life in all four worlds. Thus the pile in which you find the Significator represents the main Sephirah, and the Keys therein represent the inner Sephiroth and Paths within that Sephirah.

The Four Worlds, remember, are four related modes of the existence of the One Power. Atziluth is the highest and innermost. It is the plane of abstract ideas. Briah is the plane of true creative thought. This creativity takes place as a result of stimulation from the plane of abstract ideas. Swords and Yetzirah are the formative plane. Herein are the plans as to what forms may best express the creative ideas. Yetzirah is the plane also where plans and patterns of error can set in and clothe the creative thinking and archetypal ideas from above with delusion and distorted forms of expression. Assiah is the world of outer manifestation, of final results. It represents the product which came about through the interrelated activities of the other planes. The Major Keys are the connecting links between the ten Sephiroth. The Minor Keys represent the activities of the ten Sephiroth themselves.

Judge dignity by harmony of number; that is, all number 8 cards would be in harmony with the eighth pile of cards. Key 1, Mercury, would also be in harmony in this position. Also, spiritual matters would be in harmony with the first three Sephiroth, while material questions would not. Kether, Chokmah and Binah relate more to broad

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principles and not so much to matters of material detail. Kings would be in harmony with Chokmah, Queens with Binah, etc. In general, judge dignity by agreement or conflict with Keys on either side, as in the last operation; but most emphasis herein is on interpreting the Keys relative to the Sephirah in which they appear.

General Meanings of the Ten Sephiratic Numbers

Pile 1 - Kether and the number 1 relate to the initiating impulse, to the beginning of some phase of manifested power. Inception, prelude, opening, initiative and initiation are some of the words related to the number 1. If the Significator is found here, it would indicate that the central question or problem is perhaps the prelude to some new phase of growth or the beginning of a new enterprise or cycle of expression. The cards found in this pile should be interpreted as giving details about this new phase. As Kether is related to initiation, the indication could be that the Querent is passing through a type of inner initiation which the problem under surveillance is a part of. When a layout is found here, look for primal motivations as the basis for the problem. Other words connected with an interpretation from this position are: control, force, selfhood, beginning.

Pile 2 - The Significator here indicates that the Querent is to seek the solution of his problem in study of the cosmic order and his relationship to it. Chokmah is the Path of the Illuminating Intelligence related to the illumination of consciousness through the study of the cosmic order, both celestial and terrestrial. It intimates a need for becoming well grounded in theories before beginning any specified practices. A layout here can show the types of theory and knowledge which will best illuminate and solve the central problem of the divination. Pile 2 also indicates the contradictions, antagonisms and primary delusions involved in the problem. The delusions and adverse expressions are to be understood as the conflicts within us whose solution will bring wisdom and growth. Thus from Pile 2 look for the attachments to secondary causation which have been the root of pain. Relate the forces shown by the Keys in this layout both to their cosmic significance and to their activity in the problems of the Querent, so that he can view the events in his life from a higher vantage point and see them more clearly as a phase of spiritual growth. Key words: wisdom, universal order, reflection, vitality.

Pile 3 - Relates to Binah (Understanding), which is the outcome of duplicating the primal power of Kether in Chokmah. Herein is intimated the outworking of the central problem, the looking forward to expected manifest results. If the Significator is found in this pile, it shows a need to look for and apply concrete applications of abstract wisdom. There is a need indicated by this location for definiteness and specification; that is, a need to clarify vagueness and generalization relative to the problem or central intention. These ideas are based on the limitation, coherence and consolidation related to Binah and to Saturn, whose sphere of influence is in Binah. The Third Path of the Sanctifying Intelligence is also the seat of Neshamah, the holy,

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pure, inviolable Divine Soul. This intimates that the qualities of Binah are what bring about the perfected manifestation of the originating power. To the Sanctifying Intelligence we have come to associate ideas of perfected organism and the expression of perfected consciousness. The grade of adeptship related to Binah is that of Master of the Temple. When the Significator is found in this position there can be indicated the advisability of carrying out detailed practices for developing more distinct intuitional guidance. Key words: development, growth, multiplication, elaboration, definition, limitation, coherence, formulation, combination, embodiment.

Pile 4 - This position is related to Chesed (Mercy and Beneficence) and to the ideas of order associated with the number 4. Order and regularity are the basis of right action. Therefore, if the layout so indicates, finding the Significator here can mean good fortune in the matter and the beneficence and expansiveness associated with the influence of Jupiter. On the Tree of Life, Chesed is the Measuring or Receptacular Intelligence. This conveys the notion of steadiness, regularity and order. Finding the Significator here can also indicate that the satisfactory outcome of the problem involves a need for establishing regularity, steadfastness and orderliness in personal affairs. Chesed is the seat of both universal and personal memory. If the Keys in the layout agree, this position can indicate an ability to tap the cosmic memory from whence all true riches come. When we are in tune with eternal truths we find all our efforts tending toward the gathering of more wisdom and understanding. What we must learn is to develop an ever greater affinity or attunement with the wisdom in the universal memory, rather than with the delusions which are also there. To continuously recollect the true source of all wisdom is the greatest gift of life. Key words: order, regularity, righteousness, truth, reason, measurement, arrangement, organization, classification, systematization.

Pile 5 - On the Tree of Life the 5th Sephirah is Geburah (Severity and Justice). As the sphere of Mars this position can indicate great potential strength, courage and vitality for bringing matters to a satisfactory conclusion. When the Significator is located here it can also denote a good understanding of the orderly processes of the universe whereby one is able to achieve some level of dominion over the forces of nature. Judge, according to the layout found here, whether or not there is a need to guard against misuse of this knowledge. That is, a need to watch our intentions and motives in seeking dominion. Even when one is definitely on the Path, it is always wise to watch out for a tendency in ourselves to desire power over others or for a hidden ambition to gain ascendancy for personal aggrandizement. As the 5th Path of the Radical Intelligence, this position indicates an ability to tap the true source of power and strength. The Keys in the layout, however, may show that, though the Querent has adequate power, he needs further training and more self-discipline so as to express more dominion over his personality actions, emotions and compulsions. Key words: adaptation, conformity, discipline, training, versatility, applied science, strength.

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Pile 6 - The 6th Sephirah, Tiphareth, is a synthesis of all those above it on the Tree and the source of influence for all the Sephiroth below. It is called the Path of Separative or Mediating Influence. This position is therefore related to the mode of consciousness that acts in us as the discriminative power, which classifies the various objects of experience. When interpreting from here it can indicate a good grasp of the central problem because of unusual discriminative abilities. The layout found here can show in what ways one can best express and further this grasp of the true place of personality in the scheme of things. When we have a superior realization of man as the mediator for God, it is up to us to inspire others to know and experience the joy of non-separateness, to help extend the gift of freedom to all mankind. The certainty of non-separateness liberates, and when its social, economic and political consequences are seen and made realities, the result will be the establishment of lasting peace. See this position as an indication that one's future development should include a personal dedication to help forward the establishment of the Brotherhood of Man. Key words: symmetry, harmony, beauty, reciprocity, love, polarity.

Pile 7 - Netzach, the 7th Sephirah, encompasses ideas of victory, mastery, ascendancy and conquest. The seven-sided figure in geometry symbolizes conquest because it takes great skill to draw one correctly. The 7th Path is the seat of the desire nature and the sphere of the activity of Venus. The victory of Netzach is a conquest of the emotions and of the desire nature. This position can indicate a need to meditate on the desires that hold our attention and see if they are truly in line with our highest aspirations. It may be that we have been wasting force on lesser wants. The quiescence or cessation of activity associated with seven is often an indication that lesser desires have been satisfied but are somehow disappointing and unfulfilling. Then comes a necessary period of dissatisfaction that impels us to 'raise our sights' and utilize the divine drive of desire on a higher level. As this process continues, one finally comes to realize that only spiritual goals are worthy of the full concentration of our desire nature. Thus when the Significator is found here, and the Keys in the layout so indicate, it can mean that one has attained to a level of development where lesser desires are to be discarded and a new level of expression is to be sought. The rest and quiescence associated with 7 refer to the inactive periods that precede the beginning of new levels of growth. This position can also mean that the central problem is part of a larger picture that is leading the Querent toward a higher, although at present hidden, realization of truth. Key words: mystery, hidden wisdom, secrecy, quiescence, conquest, victory, success, fulfillment.

Pile 8 - Hod, the 8th Sephirah, has to do with the intellectual operations of human self-consciousness. Herein, Mercury has its sphere of expression. In its highest aspect as the Perfect Intelligence, the personality learns to control the stream of mind-stuff which leads eventually to conscious identification with the Universal Mind. This position can indicate that the final outcome of the question is dependent in some way upon mind control. There is here indicated a need to

understand what non-attachment really means: a need to free one's mental processes, not only from dependence upon things, people, systems, etc., but also from self-reliance, which is dependence on the 'little self'. This is another aspect of the delusion of separateness which is the root of all problems, and a subtle one at that. All expressions of false dependence call for practices which help us to put our dependence only on the One Mind. Hod is joined to Tiphareth through the Path of Ayin associated with materiality. Thus this position can indicate that the Querent may be avoiding or neglecting things of 'this world' too much. Some aspirants tend to think that mundane affairs should not be of any concern to them. Genuine spirituality, however, never means turning one's back on material affairs. All aspirants must learn to deal intelligently with the business of this world. Key words: distinctness, importance, intensity, fullness, greatness, wholeness, perfection, control.

File 9 - Yesod, the 9th Sephirah, is the sphere of the activity of the Moon. It is the Pure or Clear Intelligence and seat of the automatic consciousness wherein the reproductive energy of the Vital Soul establishes the patterns of action and thought or 'habit mind' in man. The Pure Intelligence has to do with the purification and sublimation of this habit mind because it is our habits that determine our fundamental character and temperament. As we purify the automatic consciousness and establish right habits, we become more and more in tune with the cosmic rhythms. This attunement is the basis of fulfillment. When the Significator is found here and the Keys in the layout give confirmation, it can indicate the completion, fulfillment and realization associated with the number 9 and with harmonious lunar aspects. The idea of completion also refers to the attainment of such automatic attunement with the cosmic rhythms and with the Ego consciousness that continual conscious effort, which most of us have to maintain, is no longer necessary. Such automatic attunement is the completion of man — the attainment of adeptship and mastery. On the other hand, the layout may indicate that the habits and compulsions which dominate the Querent are not in harmony with his spiritual aspirations and need to be consciously realized and dealt with. This position can also indicate a need for better understanding and a more reverent attitude toward the reproductive or sexual energy. If one, consciously or unconsciously, regards this energy as ought but pure, he will not be able to utilize this vital force for his own spiritual re-birth. Key words: completion, attainment, realization, foundation, support, substratum, fundamental, rhythmic, repetitive, automatic.

File 10 - The number 10 on the Tree is Malkuth, the Kingdom, sphere of the elements and breaker of the foundations. In Malkuth the fundamental unity is divided into apparent multiplicity. In the human organism, 10 corresponds to the field of sensation wherein man contacts the world around him and forms his mental impressions of the physical world. When a material question is found in this position and the Keys in the layout bear it out, there is here suggested the manifestation or outworking of something desired, or the satisfactory completion of some endeavor. If the Keys in the layout are inharmonious, it can indicate too

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much dependence on sensory experience and the mental impressions which result from sensations received through the physical body. Such dependence is the basis of materialistic, mechanistic concepts of the world. Though, as aspirants, we have overcome this bondage more than most human beings, all of us suffer from it in some area of life. This position can show that some aspect of dependence upon physical phenomena is still a problem for the Querent. There is a need to see into the world of things and to realize that all phenomena are aspects of the One Life-power. The highest expression of the Resplendent Intelligence is the consciousness that is able to perceive all the variations of life while continuously remembering their true source. Key words: order, manifestation, dominion, justice, law, concretion, delusion, sensation, limitation.

After laying out and counting cards in the pile where the Significator is found (see examples below) pair as in earlier stages. The first eight piles will contain 8 cards each, while the last two will contain only 7. In piles one through eight there will be a single card left over at completion of pairing (as in our example), while in piles nine and ten the pairs will come out even. The single card in the first eight piles and the card to the left in the last pair in piles nine and ten will give the final indication of time or trend.

Sample Layout for This Stage
(Significator appeared in Pile 1)

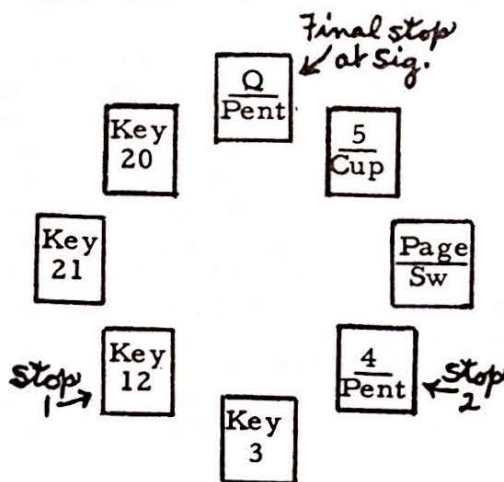


Diagram E.

Pairing Example for This Stage

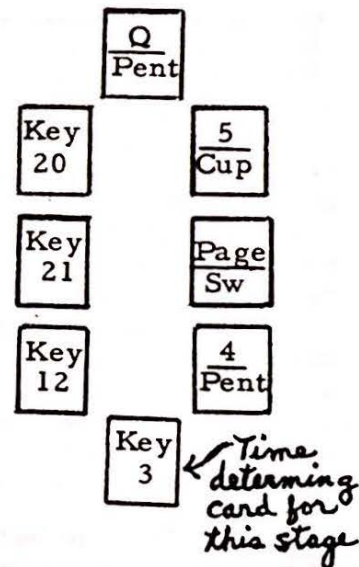


Diagram F.

Next week we will give an example interpretation including all five stages, using the sample layouts given on the charts. ##

THE ORACLE OF TAROT

Lesson Seventy-seven

EXAMPLE INTERPRETATION OF STAGES 1, 2 & 3

To help clarify the five stages of Tarot Divination, this lesson and the next one will give an example interpretation based on the layouts accompanying preceding lessons. Understand that it will not be altogether complete, but we will try to cover enough points to give you the general idea. Intuitional guidance, together with your own knowledge of the Querent's situation, will be the main determiners of just what meaning each card will have in a given situation. As you have perhaps realized by now, there are no pat meanings to any of the Tarot Keys. Divination, as we have presented it, is truly a meditational practice. What you receive in meditation, when you get the knack of these techniques, will guide you in your interpretations.

First Stage

The Significator in this interpretation is the Queen of Pentacles because our Querent is a mature woman of the earth triplicity. She seeks enlightenment on how to overcome a sense of emptiness, futility and dissatisfaction about everything. Where once she could get excited about social gatherings, close relationships, world problems, people, lectures and spiritual attainment, none of these seem to have any meaning for her now. She finds herself doubting the validity of all that she has held dear, even though in the past she has had many first-hand realizations of truth. They all seem to have faded away and she cannot feel joy about any person, endeavor or concept. Indeed, she seems unable to feel at all. She wants to understand what has brought this state upon her and how she can get out of this dark period and back into the light.

In the first stage operation her Significator is found in the first pile, which relates to spiritual matters and to Atziluth, the plane of principles, intimating a need to unveil the basic principle behind her problem. Her first layout is the one shown in Lesson 72, Chart 1. The first Key to be interpreted is Key 10, associated with Jupiter and the synchronizing of personal cycles with universal cycles. Having Jupiter as the first Key to be read intimates that she has the joy, benevolence and grasp of universal cycles associated with Key 10 as part of her basic nature. This indicates that her problem is undoubtedly transitory. It is not a part of her true character, which has a natural capacity for joy and interest in life.

The next Key to be read is the Knight of Pentacles. As the expression of the personality complex on the physical plane, this Key points to a need for a more distinct perception as to the real meaning of physical plane activities and a better understanding of the subtle principles behind the reports of the physical senses. Relative to her problem, this card can indicate that her present view of the world is being colored by her personal emotional trends. She must realize that

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these are unreliable as indexes for determining the real worth of any situation, especially during a low period. No matter what she is experiencing at the present time, if she is willing to look for reality, even though some things that seemed worth while in the past now seem to have little meaning, she will come through to a new understanding and a new joy in life based on a higher perception of reality. It is the illusory impressions of the senses — the transitory things — that lose their value for us. We often must go through such periods of re-adjustment. Her need is to let them go, so as to prepare herself for a level of reality that will far surpass anything she has had to leave behind. She is in the process of discarding much of the ignorance and folly of this world.

Astrologically the Knight of Pentacles is related to Virgo, ruled by Mercury, highlighting ideas of self-conscious mind control. This intimates that she needs to exercise control over what she lets her mind dwell upon, so as not to make lasting patterns and extend this depressed period longer than is necessary.

The next stop is on Key 17, suggesting a need to realize that it is not only through spectacular awakenings that spiritual progress is attained. Quiet periods of apparent mental inactivity, such as she is having now, are cycles for assimilating earlier awakenings and making them a definite part of one's self-conscious equipment. A meditative attitude toward all the events in her life will help her to unveil their real meaning.

The next Key to interpret is the 6 of Swords. All sixes are related to Tiphareth and the personality complex, giving more emphasis to the idea that this problem and its solution are to be sought in a needed personality level adjustment. Swords, in general, relate directly to the problem or conflict involved. The 6 of Swords is a decanate of Aquarius, giving more weight to the meanings of Key 17. Perhaps our Querent has used highly developed powers of concentration and meditation in such a way that they have helped to keep active, longer than necessary, this phase of needed cessation of activity and rejection of old values. Aquarius is the sign of the New Age. This gives further weight to her need to let go of old ideas of just what constitutes joy and fulfillment and open herself to receive new concepts of value based upon loving service to all of Life.

The next card is Key 0, Uranus itself, adding to the ideas unfolded through Key 17 and the 6 of Swords. Key 0 is a count of three, taking us back to Key 17 as the final stop because we have read this Key before. This makes Key 17 the most important indicator at this stage of divination. The emphasis on Aquarius and Uranus lead us to the idea that our Querent's problem is a basic one, and that it is an indispensable step in the evolution of man toward mastery.

We now pair the Keys as in Chart 2, Lesson 72. Remember these pairs are read from right to left:

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Key 1 — Ace of Pentacles: The principles behind physical plane phenomena (Ace of Pentacles) can become a part of self-conscious awareness (Key 1) by attention to the details of environment, whereby we unveil their inner meaning. Such attention should enable her to have better control over her automatic reactions to experiences — good, bad or indifferent.

Six of Pentacles — Queen of Cups: Cognizance of the value of change will help her prepare for its benevolent consequences (Queen of Cups). All transmutation necessitates change in the personality complex brought about through correct evaluation of the forms and circumstances of this world. She must accept the fact that all change includes preliminary chaos so that old values can give way to higher ones (Six of Pentacles).

Key 10 — Knight of Wands: Verification of truth through tests and trials (Knight of Wands) is what will eventually bring about the personal attunement to cosmic cycles which is the true basis for joy in living (Key 10).

King of Cups — Key 17: Through quiet contemplation (Key 17) of the meaning of her present dilemma, she will perceive why old values no longer give her joy. If she can then release her creative thinking from bondage to old patterns, she will be preparing herself to receive inspiration from the Briatic level, becoming a clearer channel for the higher creative forces (King of Cups).

King of Wands — Ace of Swords: Intimates that definite concentration of power through practices in breathing (Ace of Swords) could help re-activate her initiative and drive for spiritual development (King of Wands).

Queen of Wands — Key 0: Emphasizes again the need to let go of old values and welcome change (Key 0). This can be aided by positive use of the Law of Suggestion (Queen of Wands). Specifically, this could take the form of creating images of joy and activity — regularly as a technique — even before she is able to give these images much emotional intensity. Such Techniques can help form new patterns and eventually the necessary intensity and drive will be released to give them life.

Six of Swords — Knight of Pentacles: Indicates that attention should be given to proper health, nutrition, elimination, etc. (Knight of Pentacles) to help bring balance and equilibrium to bodily functions. Such health problems can be playing a major part in her problem with depression and inactivity (Six of Swords).

Two of Cups — Nine of Cups: Indicates that she has the ability to materialize desires when she can make definite images of just what she wants (Nine of Cups). Conflict in imagery or conflict of desires can cause a cessation of activity or a stalemate such as she is experiencing (Two of Cups).

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Three of Wands balanced with Significator: The Three of Wands in this position is key to the basic problem. It suggests again a need to gain deeper understanding of the events and circumstances in her life through finding the universal principles behind everyday events.

Second Stage

In the second operation the layout is read relative to the Astrological Houses (see Lesson 73, Diagram A). We find the Significator in the 4th House related to domestic affairs, home, environment, etc. This position gives us the hint that the unhappy, seemingly unproductive period she is experiencing is for re-evaluation of her environment. For aspirants, remember, environment includes personality, emotions, intellect and physical body. The first Key to be read in the counting layout is Key 17, which we found prominent in the first stage operation where it was the most important Key. Key 17, remember, has to do with the development of moments of inspiration in quiet contemplation. The count of 12 from Key 17 takes us back to the Queen of Pentacles, the Significator, and points to the Querent herself. One cannot be actively transmuting continuously. There must be patient living out of what we have learned so as to prepare ourselves for new levels of active growth. Her present disinterest with environmental activities is a sign that she needs to contemplate all the events in her life from a new level of understanding, seeing them as more than merely personal events. The method is deep contemplation and meditation. One cannot ignore any phase of life and have it reveal truth.

Now for the pairing (Lesson 73, Diagram B):

Eight of Swords — Key 13: Key 13, Scorpio, is well-dignified here, so it relates to the break-up of old ways of viewing things — in this case, the break-up of her present evaluation of environment and domestic affairs. This will leave her open to establish new mental perceptions as to the real meaning of even the least of everyday activities (Eight of Swords).

Key 20 — Ace of Swords: The Querent is capable of great power in action (Ace of Swords). Her spiritual development is such that she can attain to some measure of the 'new born' personality through decisive, definite use of discrimination, thus changing her three-dimensional orientation by constantly endeavoring to view her life experiences through the long view of eternal life (Key 20).

Key 17 — Ten of Wands: Incarnate existence on the physical plane is the field wherein we verify the truths that have been revealed to us in meditation (Ten of Wands). Until we see the work of the Ego in the least of our acts and circumstances, we have not completed the revelation of truth and balanced the Interior Stars within (Key 17).

We conclude this part of the divination with further intimations that this time of discouragement is definitely a necessary preliminary phase, preparing our Querent for new levels of insight and attainment. Finding the Significator in the 4th House indicates that part of her need

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is to better correlate her spiritual insights with her everyday life, seeing all events as aspects of a constant transmutational process, which is leading her toward new and higher levels of perception.

Third Stage

This stage of divination is based on the technique taken up in Lesson 74, wherein we laid the Keys out in twelve piles related to the twelve Astrological signs. Our example layouts for this stage are in Lesson 74, Diagrams C and D. The Significator is found in Pile 10, related to Capricorn. In this third stage of divination the primary idea is to ascertain the cyclic tendencies and to discover the qualities of consciousness involved in the problem.

This position, related to Capricorn and Key 15, indicates that during this period the Querent is probably being overly influenced by the way things look in outer manifestation. The symbolism of Key 15 helps us become aware of the incongruities and undeveloped aspects of our personality, and gives the hint that more lightness and mirth about ourselves and our shortcomings would be beneficial to us.

In transmutational work it indicates a greater or lesser cycle of growth related to the stage of Fermentation, wherein we uncover the reality of manifest forms and unveil their true import. The beginning of Renewal for her is to be found in searching for the truth behind the outward manifestations of the way the problem is affecting her. The Queen of Pentacles is well-dignified in Capricorn, indicating again that this cycle is tending toward a new unveiling of truth. Basically she is 'in tune' with this cycle, even if it is a source of much concern to her at the personality level.

Now we begin the count (Diagram C, Lesson 74). The first count takes us to the Six of Pentacles. First of all we see that it is a decanate of Taurus, so it is well-dignified both to Capricorn and to the Significator. We will expect to see the positive aspects of the Six of Pentacles expressing here. The Six of Pentacles represents Tiphareth in Assiah, the expression of the One Ego in physical plane activities. This is an indication that the One Ego or Higher Soul is trying her personality and preparing it for a new level of perception. Astrologically the Six of Pentacles is ruled by Mercury. Thus there is a combination of Solar influence, related to Tiphareth, with Mercurial intellectual activities. Mercury here points again to the need for concentrated observation of just what is going on. Four of the Keys in this layout are related to earth and are well-dignified in Capricorn, indicating ultimate success in bringing a new level of awareness into active expression in our Querent's everyday existence.

The count of 6 takes us to the Eight of Pentacles, which is associated with the first decanate of Virgo, while the Six of Pentacles was the Virgo decanate of Taurus. Note that both these Mercurial Keys are the Mercury of Virgo having to do with conscious control of bodily activities. There is indicated here a great capacity for mental control and

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right use of the intellect for transmutational work. We could also see this as a sign that our Querent could help alleviate her present depression by devoted service to others. She has definite abilities in the writing and teaching line that should be utilized.

The final counting takes us back to the Six of Pentacles, as we have touched on it before. Its meanings and attributes are emphasized as being of particular importance in this stage of the operation.

The pairing for this stage follows (see Diagram D, Lesson 74):

Key 5 — Six of Swords (Mind or Mental States): Indicates level of development able to receive intuitional guidance, but a need for more discrimination in evaluating what is received interiorly (Six of Swords). Some of Querent's depression could be due to impressions she receives interiorly which she takes for her own feelings, though they are not really hers (Key 5).

Eight of Pentacles — King of Wands (Desires and Emotional States): Indicates that the immediate cycle is leading toward a new one wherein initiative and power to do will prevail (King of Wands). In this new cycle she will be more able to express in dynamic mental pursuits and will find that she has better control of her mental processes (Eight of Pentacles).

Six of Pentacles with Queen of Pentacles, the Significator (Synthesis - Final Indication): The Six of Pentacles in this position is the most important one for deciding final trends at this stage of divination. Well-signified in this layout both to Capricorn and to the Significator, there are strong indications here again that the present cycle is but a prelude to a new active trend which will be expressed in much mental activity. Many Mercurial Keys in the layout indicate that this new trend will be expressed in a greater ability to put spiritual concepts, which have been rather vaguely understood up to now, into definite words and more concrete thoughts. This layout shows, then, that the Querent is in the process of seeing through appearances and clearing the way for a new cycle in which she will be able to express spiritual ideas in more precise terms. As the indicator of time period, the Six of Pentacles is the second decanate of Taurus, May 1 to May 10. Depending upon the time the divination is held, this could indicate when the new trend will begin. In a general way Taurus is included in the spring initiating cycle and is a fixed sign indicating that the new trend will be charged with dynamic vitality and will be a lasting one.

In the next and final lesson we will complete this example divination and give further instructions for practice. ##

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Lesson Seventy-eight

EXAMPLE INTERPRETATION OF STAGES 4 & 5

Fourth Stage

In the fourth stage of divination there are 36 cards to consider. (See Lesson 75, Chart 1). For the purposes of this example we will have to generalize, relating the cards to their position in the twelve signs. However, in more detailed analysis, it should be remembered that each card is an aspect of planetary force and can be considered singularly by its decanate position. Here we will give a rather broad interpretation of the three cards found in each section of the zodiac.

In our example layout we find the Six of Pentacles between the Page of Pentacles and the Four of Cups in the first (Aries) section. These cards are all friendly to each other, although the Four of Cups is adverse in Aries. In general, however, this first section, because it is the initiating position, adds strength to the meanings of the Six of Pentacles which we found to be prominent in earlier stages of divination.

In the second (Taurus) group, the Ace of Pentacles, related to strong forces in Assiah, is well-dignified here. Its position, however, between the Ace of Wands and the King of Swords denotes much conflict. Relative to the Querent's problem, this points again to her superior ability to receive intuitional guidance, but warns her that care should be taken in judging the validity of interior impressions which could be delusive and due to her extreme sensitivity to the feelings of others.

In the third (Gemini) group of three, the Eight of Swords is between the Six of Swords and the Four of Swords. All are well-dignified here and give another indication of her innate talent for putting ideas into definite words. This ability should become more evident in the coming cycle of expression.

In the fourth (Cancer) group, the Nine of Wands is between the Two of Cups and the Four of Wands. Since Wands and Cups are adverse to each other, neither would affect the Nine of Wands strongly. As the Mars decanate of Sagittarius, the Nine of Wands gives strength to the indication that her present indifference towards home and environment are part of a tempering process related to Key 14 and Sagittarius. As in Astrology, the more indications there are in the divinatory stages about a single idea, the more strength that idea holds.

In the fifth (Leo) group of three Keys, the Three of Cups is between the Two of Swords and Key 5. All Major Keys are strong, and since Key 5 is adverse in Leo, this is another indication of a need for care in interpreting inner revelations.

The sixth (Virgo) group finds Key 18, adverse here, between the Eight of Pentacles and Key 0. Here again we find indications of strong, chaotic transmutational forces at work in the physical vehicle. We can

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understand these inner changes as being part of the reason for the seeming inertia in outer activities.

In the seventh (Libra) section we find the Ten of Wands in the center. We can interpret it here as representing the bringing of archetypal ideas into relatively concrete form. It is between the Page of Swords and Key 7. Her need is to apply the spiritual principles which she has grasped theoretically by practicing them in her dealings and relationships with others. Key 7 is adverse here, indicating that though she has good theoretical understanding of her personality as a channel for the One Ego, she has not been applying this understanding in her relationships with others.

In the eighth (Scorpio) section the Nine of Swords indicates a need for patience; a need to realize that changes in consciousness take time and depend upon a change in the automatic responses brought about through constructive use of creative imagery. The Ace of Cups is well-dignified here. We could say that our Querent has the needed power. It is just that her conflicting mental states have not yet been sufficiently dealt with to complete the needed changes in response.

In the ninth (Sagittarius) section the Seven of Pentacles is between the Two of Wands and the Four of Pentacles. The Two of Wands is well-dignified here, while the Pentacle Keys have their regular strength. The Seven of Pentacles is the Saturn decanate of Taurus, indicating, perhaps, the present restricted expression of the Querent's higher aspirations; yet the Two of Wands should assure her that the principles of universal wisdom, related to Chokmah in Atziluth, are well comprehended in her basic philosophy.

In the tenth (Capricorn) section we find Key 16, the Ten of Swords and the Six of Wands. Key 16 is well-dignified in Capricorn, intimating that destruction of delusion about physical plane existence is part of the benefits she should gain from her present experiences. The Ten of Swords, related to the Uranus decanate of Gemini, emphasizes change or even disturbing upsets. But other indications should assure her that all such experiences are leading her toward a new level of conscious perception of truth.

In the eleventh (Aquarius) section, the Seven of Swords and Key 21 are well-dignified, denoting again that this period is one of strong inner realizations. This should include a more definite idea of how she can best contribute to the 'New Age' plan for the evolution of humanity.

The twelfth (Pisces) section is related to matters of inner understanding and growth. The Queen of Cups, well-dignified here, denotes the love and understanding attributed to Aima and Binah on the Tree of Life. The Knights on either side are active forces of inner turbulence. It is because we have suffered ourselves that we can feel genuine love and compassion for others.

Now the count ----

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The first stop is on the Six of Swords. We found it in two previous layouts, so its meanings are emphasized again. The next count takes us to the Four of Wands. It relates to the awakening of the deeper aspects of memory whereby we are able to purify the Vital Soul. Her periods of darkness can be seen as an impetus, impelling her to look deeper into consciousness so as to uncover any adverse tendencies which are blocking the clear flow of expression from the One Ego. Memory should also be used to recall continuously the ever-present Life-power in all beings and thus develop an ever more beneficent and compassionate attitude toward life. This is identification with the feelings of others on the positive level. That is, a compassion for all, that is able to see deficiencies with an understanding heart.

The next count takes us to Key 5, which has also been found in previous stages of divination. Here it again refers to a need for deliberate acts of preparing herself to receive guidance from the Inner Teacher.

The next Key to be read is the Seven of Pentacles, a decanate of Taurus. This puts further emphasis on the meanings of Key 5. It also alludes to competence in mental imagery. It is through intuitional guidance received in meditation that our subconscious level is able to reflect higher perceptions of reality, so that our images can bring us the freedom and wisdom we seek.

Key 20 is the next stop and emphasizes her ability to interpret experiences from a higher spiritual level when she comes to grips with her tendency toward over-dependence on form.

The Knight of Swords again refers to problems of personality and a need to realize that transmutation necessarily includes going through periods of depression and conflict which eventually will bring her reactions more in harmony with reality.

The count ends on the Page of Pentacles, where we began, giving further emphasis to the ideas we developed relative to this Key.

The pairing for this stage is shown in Chart 2, Lesson 75:

Page of Pentacles — Page of Swords: Emphasizes the outworking of inner struggles (Page of Swords). Viewing problems for this purpose will enable her to solve them more readily (Page of Pentacles).

Six of Pentacles — Ten of Wands: Meditation on the principles behind the transformations of energy here on the physical plane (Ten of Wands) will result in better discrimination in handling environmental problems (Six of Pentacles).

Four of Cups — Key 7: Remembering always that personality level activities are a channel for the Ego (Key 7) will help her to attune herself to the cosmic levels of creativity (Four of Cups).

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Ace of Wands — Eight of Wands: Use of intellect to verify principles (Eight of Wands) will put her in touch with ever higher aspects of reality (Ace of Wands).

Ace of Pentacles — Nine of Swords: The building of constructive patterns in the automatic consciousness takes time (Nine of Swords). As the work progresses it leads to a new grasp of all that confronts us in life and gives us a better control of environment and a new joy in living (Ace of Pentacles).

King of Swords — Ace of Cups: Knowledge of the principles of creation can help unify personal desires with their universal aspects (Ace of Cups). When her desire nature is more attuned to First Principle, she will experience greater dominion over her moods and emotional patterns (King of Swords).

Six of Swords — Two of Wands: There is here intimated again that the present cycle is initiating a new level of wisdom (Two of Wands) which will bring a greater comprehension of the true purpose of human personality (Six of Swords).

Eight of Swords — Seven of Pentacles: Indicates that her habitual patterns of thought are being overly affected by outer circumstances (Seven of Pentacles). This has inhibited her from grasping the deeper aspects of her present problem (Eight of Swords).

Four of Swords — Four of Pentacles: As she is able to handle environmental activities with more order and regulation (Four of Pentacles) she will find relief from the anxieties and depressions brought on by negative use of memory (Four of Swords).

Two of Cups — Key 16: More orderliness in outer affairs should help overthrow the errors in her thinking about the meaning of experience (Key 16) and thus bring about a more harmonious, balanced use of creative forces (Two of Cups).

Nine of Wands — Ten of Swords: The break-up of delusions and the overthrow of limiting conditions often comes to us first in the form of changes which seem unfortunate and drastic (Ten of Swords). Yet they free us for a higher comprehension of how patterns of behavior are formed and how they can be regulated (Nine of Wands).

Four of Wands — Six of Wands: Both these cards include the idea of gain after a period of uncertainty and disharmony, indicating again the ultimate beneficence of this cycle in preparing her for the next.

Two of Swords — Seven of Swords: This stage of divination has included many Swords, indicating that she has conflicts and uncertainties about herself which this period is helping her to face and resolve in preparation for a new level of development.

Three of Cups — Key 20: The way of development is through changes

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in all fields of activity. Aspirants in general experience more problems, more ups and downs, because the Alchemical process is a forcing process (Key 20). Yet always we must hold to our knowledge of the ultimate success and joy that will inevitably follow after periods of chaos and depression (Three of Cups).

Key 5 — Key 21: Both these Keys represent strong forces and indicate that the present restrictions and problems (Key 21) should be understood as necessary goads to impel regular practice in listening for guidance from the Inner Teacher (Key 5).

Key 0 — Knight of Swords: More emphasis here on the changes which begin with chaos and inner turbulence (Knight of Swords) but always lead to a new and higher level of perception and growth (Key 0).

Key 18 — Queen of Cups: The change (Queen of Cups) is really benevolent for it inevitably affects the body consciousness (Key 18) which is the basis of physiological transmutation.

Eight of Pentacles — Knight of Wands: Understanding the principles behind the tests and trials which this cycle has presented to her (Knight of Wands) is the actual basis for the continued outworking of her basic Mercurial talents (Eight of Pentacles).

The fact that there are relatively few Court Cards in this layout indicates that this is a cycle of inner transformation affecting the Querent herself specifically. It is not so much related to others in her life.

3 Eights indicate that too much outer activity is not advisable during this present cycle of introspection and would be more or less wasteful practice.

3 Sixes again indicate ultimate success in bringing this period to a beneficial close and attaining to a cycle of greater expressiveness and understanding.

4 Fours denote the order, attunement to cosmic cycles, and peace which will be expressed as a result of passing through the present period.

3 Twos refer to the new cycle as bringing about a re-organization and an ability to better utilize spiritual wisdom in her life.

Many Swords indicate mental conflicts and chaotic conditions which necessarily prevail before attaining to a new level of expression.

The many Major Trumps in this layout confirm other indications that strong forces are at work in this problem and that its results will be far-reaching.

Fifth Stage

In the fifth stage of divination we deal the cards into ten piles for the ten Sephiroth. We find the Significator in Pile 1, Kether, and discard the other nine piles. As the Querent's problem is basically a

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spiritual one, this is a good placing and a strong indication that this whole cycle and the problems she has been experiencing are actually a type of inner initiation preparing her for a new phase in the development of personality.

The layout is the one in Lesson 76, Diagram E. In the counting the first stop is on Key 12, which further indicates that the next cycle will include a primary reversal in thinking. The second stop is on the Four of Pentacles. This indicates that the new cycle of expression will enable her to more easily relate the circumstances in her life to the cosmic order. The final stop takes us back to the Significator. This is a further confirmation of the idea that the present cycle has been one of inner initiation, heralding a new cycle of expanded growth and active aspiration. The present period, which has seemingly taken aspiration and joy from her, was needed so that she would be forced to re-orient her consciousness to prepare for a larger expression based on a higher level of perception of truth.

Now for the pairing (see Diagram F, Lesson 76):

Key 20 — Five of Cups: The new cycle should be one of dynamic creative activity wherein she is able to consciously receive ideas from the Briatic level (Five of Cups). Other indications make it probable that this Briatic receptivity is associated with her ability to put ideas into writing. We could also understand from this that such activity would best express her highest spiritual tendencies (Key 20).

Key 21 — Page of Swords: Her better comprehension of telepathic inter-relationships in the new cycle of expression (Page of Swords) should eventuate in a more comprehensive understanding of the forces and problems of this world (Key 21).

Key 12 — Four of Pentacles: Related to the new phase of initiation, this denotes a better grasp of the essential orderliness of all physical plane phenomena (Four of Pentacles). This perception should in time bring about a constructive reversal in her outlook on environmental affairs (Key 12).

Opposite the Queen of Pentacles is Key 3: As she is able to image more in harmony with her inner perceptions of reality, her use of creative imagination will bring her a more fulfilling and enjoyable life pattern.

This completes the example divination of all five stages. To complete the reading we will synthesize our findings relative to the problem. First of all, we found that the Querent is a sincere, sensitive, spiritual aspirant whose problems with depression and inertia were found to be part of an inner initiation preparing her for a much more active, dynamic cycle of expression. Because of her sensitivity, she needs to watch out for being too easily influenced by the feelings and moods around her. She has attained the level of development where guidance from the Inner Teacher is available to her if she works to at-

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tune herself to receive it. She has a naturally joyful, beneficent personality which the present cycle of assimilation and inner change is veiling from expression. She is talented in the ability to put abstract ideas into specific words and can perhaps aid best in the New Age plans for humanity through further development of this talent. Her biggest problem is too much enchantment with and dependence upon the form side of life. Therefore she has been suffering the inner turmoil and conflicts which such dependence so often brings.

Understand that this interpretation is necessarily not comprehensive. The subtle disclosures and perceptions that this type of practice can bring are endless. The more you work with these techniques the greater the intuitional guidance you will attune yourself to receiving. Tarot, as you know, is the tool of the Inner School. When you become proficient in its use you will be tuning in on the wisdom and understanding of the Adepts. Intuition is always more profound when based on definite knowledge. The more you comprehend and remember about all the various inter-related meanings attributed to the Keys, the greater will be your guidance and enlightenment. This, of course, will come with time and practice.

For the next four weeks we feel it advisable for you to work with these layouts diligently. Each practice will make it more enjoyable and more enlightening. For the purposes of examination, rather than giving you a written test, we ask you to write a thesis based on one particular divination, similar to our example reading, but using your own problems and interpretations. We will return it to you with comments. If possible and if you have no objections, we would like you to send two copies, permitting us to keep one for our files. If it is ever used in future work it will, of course, be used anonymously.

After four weeks of practice, we will begin sending you our new course entitled QABALISTIC DOCTRINES ON SEXUAL POLARITY. This course is based on actual class work instruction given by Dr. Ann Davies. It includes many powerful techniques that will help in transforming your personality and preparing it to be a clearer channel for Light from above. This is a most enlightening course, which will help aspirants to gain a better understanding of one of the most important and at the same time most misunderstood aspects of human nature. It is particularly important for advanced aspirants to have this information, because the force which expresses on the physical plane in sexual activities is the very force which we utilize for spiritual attainment. ##